e New Universal Library

HITOPADESA

Sine parabolis non loquebatur eis.

S. MATTHEW xiii. 34.

HITOPADESA

OR,

HE BOOK OF GOOD COUNSEL

TRANSLATED
FROM THE SANSKRIT TEXT

BY THE REVEREND

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TO

EVELINE,

COUNTESS OF PORTSMOUTH

IN MEMORY

OF

A LONG FRIENDSHIP

PREFACE

"WITHOUT a parable spake He not unto them."

The parable, or the fable, which is only the same thing under another name, has always been the favourite Eastern method for conveying instruction. This of course immediately strikes the reader of the New Testament, where parables form so large a part of the Teacher's method and system. The same form meets us over and over again in the Old Testament, though perhaps it may not lie quite so much on the surface of the teaching. The parable or fable in Judges IX., under which Jotham conveys to his fellow-countrymen his belief in the mistake they had made in choosing Abimelech for their king—a person of low origin, the "bramble," from whom fire was to come forth and devour the "cedars of Lebanon," will immediately occur to the memory. Or again, the acted parable, when Ahijah met Jeroboam, and rent his new garment in twelve pieces, and said to Jeroboam, "Take thee ten pieces, for thus saith the Lord, I will rend the kingdom out of the hand of Solomon and will give it to thee" (I Kings XI. 30). Again, the book of Jonah, in the Old Testament, may perhaps be looked on in the light of a parable, the adventures which the prophet is said to have undergone being intended to teach certain spiritual truths. Apologue—fable

—story, with an underlying moral, comes natural to the Oriental mind "Without a parable spake He not unto them" And so in a vast and miscellaneous literature, such as the classical literature of India, we should naturally expect to find instruction and wisdom conveyed under this form The earliest collection of fables is that called the Panchatantra, or The Five Books, in which are collected some of the stories floating about the Eastern world at the time of its compilation What the original text of the book may have been is difficult to say, in the face of the various alterations and expansions that it has undergone Its existence in the sixth century A D is perfectly certain, when it was translated into Pahlavi by the order of King Nûshîrvân Benfey, who has gone into the subject at some length, is of opinion that the original text rested on a basis of Buddhism, and that in course of time it underwent a number of important changes He remarks also that, in consequence of these changes, a German translation made in the fifteenth century from a Latin rendering —the latter based upon an earlier Hebrew version —represents the original text more nearly than the existing Sanskrit form A curious parallel to this is the hypothesis of Bentley, that, from Jerome's Vulgate, the fourth century text of the Gospels could be restored

The *Panchatantra*, in one form or another, was known over the whole civilized world An Arabic translation existed, made in the ninth century A.D, one in Hebrew, and one in Greek, from which ver-

sions it was translated into most of the languages of Europe, and was known in England under an English version entitled "Pilpay's Fables." We may say without exaggeration that we owe to India not only the idea whereby moral and spiritual truth is conveyed under concrete forms, but also some of those very identical forms under which this truth was originally conveyed to the Eastern peoples.

The *Hitopadesa*, or Book of Good Counsel, of which the following work is a translation, may be regarded as a recension of the *Panchatantra*. The *Hitopadesa*, however, underwent some considerable alterations, since it consists of only four books instead of five. This collection of stories first appeared in English in the translations of Dr. Charles Wilkins and Sir William Jones, made soon after the "discovery" of Sanskrit literature.

The translation which follows is for the benefit of those who do not know, and are not likely to have any acquaintance with, the original work, and it may therefore be as well to give some account of its plan and method. After an introduction, invoking the blessing of 'Siva, and extolling the excellence and the power of knowledge, and in which reference is made to the *Panchatantra* as one of the sources from which the book is derived, the fables begin in the following manner. A king called Sudarśana (the handsome) hears some one reciting a poem in praise of knowledge and wisdom. The poet shows how youth, riches, rank, and thoughtlessness, injurious as they are individually, are absolutely fatal in combination. The king's own sons, who possess

all these drawbacks, not unnaturally occur to his mind, and he proceeds to meditate at some length on the unfortunate position of his family His reflections lead him to call together an assembly of learned men and to ask their advice. He wants to know if there is any learned man in the kingdom who will instruct his sons They are given to pleasure They are vicious and ignorant, is there any one who will undertake to teach them the duties of their position and to regenerate them? A great Pandit named Vishnuśarman—a Brâhman, as his name implies, for the termination 'Sarman, which means shelter or refuge, is a common termination to the names of Brâhmans—politely remarks that princes sprung from great and noble families, such as that of which Sudarśana is the head, are quite capable of receiving instruction with advantage, and that he is prepared to take the king's son in hand He compares the royal family to a mine of rubies, in which the common ordinary crystal is not to be found, and promises to teach the princes all that the king requires within the space of six months Sudarśana, not to be outdone in politeness by Vishnuśarman, rejoins, that "even an insect may attain to importance if it is in a flower on the head of the mighty," and that "[illegible]
by associa[illegible]
Vishnuśar[illegible]
ill instructed sons to their Brâhman tutor Vishnuśarman then seats himself on the terrace in front of the king's palace, and being wise enough to recognize the fact that his pupils are not likely to take

ship; 2, Suhridbheda, the separation of friends, or the dissolution of friendship, 3, Vigraha, the way to make War; and 4, Sandhi, the way to make Peace Each book gives instructions on the subjects specified, and the moral is pointed by all kinds of characters—men, women, and animals—whose words and actions are intended to illustrate the right way of doing things by example, or the wrong way, by warning The art of making friends, and the value of friendship when made, is illustrated by the way in which the Crow, the Tortoise, the Deer, and the Mouse assist each other, and the advantage to be gained from a friendship of this kind is shown by the escape of the Tortoise from destruction, helped by his three friends, who all live together ever afterwards in peace and happiness

Separation of friends shows, under the disputes and misunderstandings which arose between a Lion and a Bull, who had been friends, how friendship can be destroyed by evil and backbiting tongues "War" is illustrated by the battle between the Geese and the Peacocks, in which both armies suffer great loss, after prodigies of valour have been performed on both sides. Peace shows the way in which the damage was repaired by the skill of the ministers who were appointed to settle the differences between the contending powers. The intermediate stories in the book all go, more or less, to teach the doctrine set forth by the heading, and by the fable with which the book commences. The maxims which intervene, and carry on the argument, all have a suitable tendency

The princes are represented as listening with respect and attention to their reverend tutor's exposition of wisdom and policy, but their enthusiasm is aroused by the subject treated of in the third book, relating to war. "Sir!" they say, "we are the sons of a Râja, therefore we desire to hear all about war." It is quite evident that the princes were not quite so ignorant as King Sudarśana had represented, for it must be understood that war was their special duty and calling. As Kshâtriyas—or warriors—their business was war. It was laid upon them by the obligations of their Varna or Caste and by a due performance of that obligation they might attain to blessedness. The Kshâtriya's duty was clearly shown in one of the most interesting of the sacred books of India, the *Bhagavadgîtâ*, or the Sacred Lay. In this poem, which is an episode in the great epic, the Mahabhârata, relating the fight between the two rival tribes, the Kurus and the Pândus, Arjuna, the hero and leader of the Pândus, is represented standing in his chariot, facing the host of the Kurus. He sees his fellow-countrymen drawn up before him; he hesitates; he doubts whether he ought to fight—to lead his forces on to the slaughter of their opponents. 'Siva puts on the form of his charioteer, and there, in the midst between the two armies, gives him a lesson on the duties of his calling, and tells him that perfection and righteousness is to be gained by following out the work laid upon him as a Kshâtriya, not by shirking it, and taking up some line of his own. A Kshâtriya, his divine charioteer

tells him, may reach blessedness by the conscientious performance of his own duty, and in no other way, therefore he must fight When the reverend Brâhman proceeds to discourse on war, the princes, as Kshâtriyas, feel themselves at home They follow with eagerness the description of the acts of valour performed on both sides and are so carried away by their feelings that at the end of the book they utter a maxim of wisdom on their own account, *the only one attributed to them in the whole course* of the instruction

And so Vishnuśarman sits on the terrace pouring forth with sententious gravity his maxims of wisdom, made endurable to his listeners by the fables with which they are interspersed, the princes regarding their superior, the learned Brâhman, with reverent attention, when Vishnuśarman, at the end of the appointed course, turns to them and says, "*Now, what more can I teach your highnesses?*" the royal pupils answer, "Sir! through your kindness we have learnt the perfect round of our kingly duties we are content", and the lessons conclude with a benediction pronounced by Vishnuśarman on the good and virtuous

Such is the *Hitopadesa*—a book which comes to us across the centuries—a book of Eastern thought and Eastern wisdom But in spite of the wide interval of time and place, there is much in it that is as true now as it was then, as true in the West as it was in the East for it is a book of wisdom for all time, a book which speaks not to one

nation, or to one period of the world's history, but to Humanity throughout all the Ages.

The following translation is intended for the general reader, and is an attempt to bring a "World Classic" into notice. The translation, therefore, as it is not meant for students or scholars, does not profess to be *literal*. The order of the Sanskrit original has been carefully followed, and so far the whole book has been faithfully translated. There are, as a rule, no condensations and no omissions. The only exception is, that twenty-two stanzas in the end of the fourth book have been omitted, relating to the different kinds of peace, which would be uninteresting and unintelligible to the reader. The work does not profess to encroach on the ground already occupied by the very excellent translation made by Professor Johnson, in 1848, for the use of the students of the East India College at Haileybury, and from whose Sanskrit text the following translation has been made.

HITOPADESA

INTRODUCTION

1 May the desires of the good be accomplished by the favour of Siva, whose crest is the new moon white as the foam of Ganges

2 Those who listen to the *Hitopadesa* gain skill in the use of Sanskrit words, as well as of a variety of phrases and the perfect knowledge of Political Science

3 A wise man should think of knowledge and wealth as if death and old age did not exist He should practise virtue as if death had seized him by the hair of his head.

4 Of all possessions wisdom is declared to be the best, for it cannot be taken away—it cannot be bought—it can never perish.

5 A river coming down from a high place makes its water mix with the ocean, so wisdom taking up its abode in the humble man makes him the associate of kings and partaker in great prosperity

6

7 The science of arms, and learning gained from study, these two kinds of knowledge lead to

renown. The first becomes an object of ridicule in old age, the second is always held in honour.

8 As an impression made on a new vessel cannot be effaced, so under the guise of fables instruction is given to the young.

9 The way to gain friends: the severing of friendship: war: peace: these subjects are treated and drawn from the *Panchatantra* and other books.

END OF THE INTRODUCTION

There is a city called Pâtaliputra situated on the River Bhâgîrathî. Its ruler was a king called Sudarśana, endowed with all the virtues of a prince. One day he heard some one reciting the following verses:

10 Learning is the eye which clears up doubts and reveals hidden things. He who has not learning is blind.

11 Youth, abundance of riches, power, want of thought;—each of these by itself is a source of evil. How is it when they are all combined in one person?

When the King heard this, distressed at the ignorance of his own sons, who paid no heed to the Sacred Scriptures, and who were always engaged on wrong and frivolity, he thought within himself:

12 What advantage is there in the birth of a son who is neither wise nor righteous? What

profit is there in an eye that is blind? Is it not merely a pain?

13 A son unborn—dead—or a fool, it is better to choose the two first of these rather than the last. The first two cause grief once, the last continually

14 He is born to some purpose by whom a family is raised to glory In the world as it goes on who is not perpetually born again [after death]?

15 If a woman bear a son to him at whose name the chalk does not instantly fall at the enumeration of wise and virtuous men, what woman would be barren?

16 He whose mind is not given to liberality—devotion—heroism—the pursuit of wisdom—the gaining of wealth, he is only the excrement of his mother

17 One wise son is better than a hundred foolish sons One moon puts the darkness to flight, it is not dispersed by a hundred stars

18 The son [which has been gained] by a very difficult penance, performed at a holy place of pilgrimage, should be obedient, prosperous, righteous, and wise

19 Increase of wealth, freedom from disease, a loving wife, a wife with a civil tongue, an obedient son, and wisdom that is profitable to man—these are the six blessings in this world

20 How should one be fortunate in possession of many sons [if they are but empty] measures

filling up the space in a granary? Only one is preferable if he be the support of the family and the glory of his father.

21 A father who accumulates debts is an enemy: a mother who does not walk chastely is an enemy: a beautiful wife is an enemy: a son devoid of understanding is an enemy.

22 Knowledge is poison in disuse: food is poison to indigestion: a king's court is poison to a poor man: a young wife poison to an old man.

23 A man who has a virtuous son is held in honour. A bow without a string—what use is it, though the wood be sound?

24 Alas, my son! Since you have passed your nights without study, in the midst of the learned you sink down, as one in the mire.

How then may these sons of mine be made wise and virtuous?

25 Eating—sleep—fear—offspring—on these points man is on a level with the animals. Virtue is his special characteristic. Without virtue man is even as an animal.

26 The man in whom neither virtue, wealth, passion, nor freedom from objects of sense are found;—his birth is as useless as the excrescences on a goat's neck.

27 Life, action, wealth, wisdom, and death;—
These things are man's destiny from his birth.

28 The destiny even of the mighty inevitably comes to pass. Nakedness is the destiny of Nîlakaṇṭha; sleep in the Serpent the destiny of Hari.

29 What has not been fated will never happen, nor can fate be avoided. This medicine is the antidote of care. Why not drink it?

But this is the maxim of idle persons careless of duty, for

30 Even while thinking on destiny a man should not relax his efforts There is abundance of oil in the Sesamum, but it cannot be extracted without labour

31 Fortune waits on the Man of Spirit, the sluggard says "fate is everything" Contend with destiny—act with all your might. The fault is not yours if success follows not.

32 A chariot will not run on only one wheel neither, without a man's own labour will fate bring things to perfection

33 The [result of] deeds done in a former birth, that is what men call fate Therefore act with vigour and be not weary in well doing

34 As from a lump of clay the workman fashions what he will, so a man enters on the state fashioned by his own deeds [in a former life]

35 Treasure may fall in a man's way as the palm-tree fruit fell in the way of the Crow, but fate does not pick it up for him It waits for him to make the effort himself

36 Work is carried out by diligence, not by good intentions The deer will not enter the lion's mouth when he is asleep

37 The instruction of a father and mother makes a wise son, merely by being born he does not become learned

38 The father and the mother who have left their son without instruction are his worst enemies He cannot shine in the assembly of his equals any more than a heron among swans.

39 Though possessed of youth and beauty—though of noble family—men devoid of wisdom are at a disadvantage. They are even as the Kinśuka blossom that has no scent.

40 Even a fool is esteemed in the assembly if he wear fine clothes; a fool is thought some importance so long as he is silent.

Having reflected thus, the King called his wise men together. "Hear! my noble paṇḍits," he said. "My sons are always wandering from the right course, they are totally ignorant of the Sacred Scriptures. Is there any wise man among you who can put them in the right way and gain the new birth for them, by instruction in Political and Social Science?"

41 *Glass from the proximity of gold gains the* lustre of an emerald. Even so a fool if he be in the society of the wise may become clever.

42 The mind is demoralized by contact with the worthless. It becomes like those with whom it associates; so with the excellent it attains to excellence.

Then a great Paṇḍit named Vishṇuśarman, who was as accurately acquainted with Political and Moral Sciences as Vrihaspati himself, answered: "If the King be pleased, these your Majesty's four noble sons may learn the science you require from me.

I will tell you the story of the Crow and the Tortoise, along with others."

The Princes answered "Sir! Tell us these stories." Vishṇuśarman replied, "Now attend! We will begin with 'The Forming of Friendship.' The first verse on this subject is as follows:

THE FORMING OF FRIENDSHIP

1 Men of friendly disposition, though destitute of means and wealth, speedily bring matters to a successful end like the Crow, the Tortoise, the Deer, and the Mouse."

"How was that?" said the Princes.

Vishṇuśarman said:

STORY I

On the banks of the Godâvari, there is a large Sâlmali tree, in which the birds, coming from various quarters, used to roost for the night. Once upon a time, when the night had come to an end, and the moon, the friend to the lotuses, was setting behind the Western Mountain, a Crow, named Laghupatanaka, happened to see a fowler approaching like a second Angel of Death, with his snares in his hand. On seeing him, the Crow thought to himself, "An unpleasant sight has occurred to me to-day the first thing in the morning; who knows what disagreeables are going to happen?" So saying, troubled in mind he followed the fowler: for:

2 As occasions of sorrow and of fear arise, the mind of the fool is troubled. But at things like

these the wise man is not disturbed. For people who have work to do in the world must certainly not allow themselves to be unduly harassed.

3 As we rise each morning danger is near us we should reflect, what death—danger—sorrow may befall to day?

Eventually the fowler spread his nets scattered some grains of rice under them, and hid himself Just at that moment Chitragriva, the king of the pigeons, came flying along with his retinue He saw the grains of rice, and said to his attendant pigeons, who were anxious to pick up the grains, "How is rice going to be produced in an out-of the way forest? This wants consideration I cannot look on this as a piece of good luck. Perhaps our greediness after the rice may put us into the same position as

4 The traveller, who in his covetousness after a gold bracelet, fell into an impassable quagmire and was seized and eaten by a tiger"

"How was that?" asked the pigeons

The king of the pigeons said

STORY II

One day, when I was feeding in the Southern Forest, I saw an old Tiger, who had been bathing, and had some Kusa grass in his paw He stood on the edge of the pond and kept calling out "Hallo! Traveller! take this bracelet of gold." A traveller happened to be passing by and heard the voice He was a covetous man, and

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STORY II

One day, when I was [illegible] in the [illegible] Forest, I saw an old Tiger, who had [illegible] ing, and had some Kusa grass in his paw. He stood on the edge of the pond and kept calling out "Hallo! Traveller! [illegible] gold." A traveller happened [illegible] heard the voice. He was a

he thought within himself that he had fallen on a piece of good luck. But he had doubts as to whether it would be prudent to accept a gift from such a source; for:

5 In an attempt to gain something from an inauspicious quarter, no good result can be looked for. Wherever poison is about, there even Amrit may be deadly.

But then there is always a certain amount of risk in the getting together of money. So it is said:

6 If a man does not overcome his doubts, nothing seems good to him; but if he get the better of his doubts and his life is prolonged, he will come across something worth having.

Well, then, I will look into the matter. He then said, "Where is this bracelet?" The Tiger stretched out his paw and displayed it. The Traveller said, "But how am I going to trust a savage creature like you?" The Tiger replied, "It is quite true! When I was young I was very dangerous. I killed a large number of cows, Brâhmans, and men. In consequence of this my wife and children died. Now I am solitary. Being in this state, a holy man, whom I met one day, advised me to practise the duty of liberality. I followed his advice. I am regular at my ablutions, I am generous and merciful. Besides this I am old, my teeth are gone, and I have lost my claws. Surely I am an object of confidence. For:

Sacrifice, study of the Sacred Scriptures, alms-giving and penance: Truth, fortitude, patience,

and freedom from covetousness Tradition tells us that this is the eight fold road leading to righteousness

8 The first four may be practised out of ostentation, but the second four exist only in the single minded.

I am so absolutely free from covetousness that I am willing to give anyone this bracelet of gold which I have in my hand Still it is hard to persuade men that there is no truth in the idea that the Tiger is a devourer of men for

9 The world following past ages holds up to us as religious examples—a procuress preaching morality, and a Brâhman who slays cows Besides, I have studied religious books Listen to what I say

10 As rain on parched ground so is a gift of food to a hungry man, liberality displayed to a poor man brings forth much fruit, O son of Pându.

11 Life is as dear to others as it is to oneself Good men bear this *in mind*, and are merciful to all living creatures

12 In giving and in refusing in pleasure and in pain in things agreeable and disagreeable a man has a sure guide by considering his own feelings

13 A wise man looks on another's wife as his own mother, on the possessions of another as a clod of earth on all creatures as himself

You are poor and distressed, therefore I am anxious to give you something, for it has been said

14 Nourish the poor: make no presents to the rich: medicine is for the sick man; what have the healthy to do with medicine.

15 It is a duty to give. A gift to one to whom one owes nothing, at the right time and place—a gift to the proper object: that gift makes for righteousness.

Therefore bathe in this lake and accept the bracelet of gold."

The Traveller's misgivings were dispelled and he proceeded to bathe in the lake. No sooner had he entered the water than he sunk in the mud and was unable to escape. The Tiger seeing him stuck fast, said "Be of good cheer. I will lift you out of the mud." So saying he slowly approached the Traveller. The Traveller being within the Tiger's clutches, thought to himself:

16 That he reads not the Sacred Scriptures, that he studies not the Vedas—this is not the reason of his evil doings. It is the innate qualities of the evil man which prevail in him, just as the milk of the cow is naturally sweet.

17 A devotional act (performed) by a person whose mind and senses are not in subjection is (as useless) as the washing of an elephant. Knowledge without devotion is as (out of place) as an ornament on a woman disliked by her husband.

I made a great mistake in placing any confidence in a savage animal: for it is said:

18 Confidence should not be placed in rivers: nor in those who carry weapons: nor in animals

which have horns or claws nor in women of royal families

19 The natural disposition of each person, not his acquired virtues, is tested by circumstances. For the natural disposition gets the mastery of all the other qualities, because it lies on the surface

20 The moon in its passage through the sky dispels the darkness, with its thousand rays it goes through the hosts of stars Yet in accordance with destiny it is swallowed by Râhû Who then can escape the destiny written on his forehead?

While the Traveller was engaged in these reflections, the Tiger killed and ate him Therefore I say the Traveller, who in his covetousness after a gold bracelet, fell into an impassable quagmire was seized and eaten by a Tiger

Nothing therefore ought to be done without careful deliberation, for

21 Food that has been well digested a clever son a well instructed woman a king well served a speech carefully considered an action well deliberated, These things will never change for the worse, however much time may have passed

One of the pigeons hearing this said with impatience, "What is this that I hear?

22 The advice of the old should be listened to when danger is impending respect is always due to them.

But why need we ask permission to eat?

23 All meat and drink on the earth is beset with danger. How then is any business to be taken in hand, or how is life to be maintained?

24 The envious: the censorious: the dissatisfied: the wrathful; the suspicious: the man who lives dependant on another. These six classes are partakers of misery."

On hearing these words the pigeons alighted, for:

25 Even learned men—versed in the deepest science—able to resolve doubts—fall into misfortune when they are blinded by avarice.

26 Through avarice wrath gains the mastery: through avarice desire comes into being: through avarice is produced confusion and destruction. Avarice is the root of all evil.

27 The birth of a golden deer is impossible; yet Râma desired a deer of this kind. Often, when disaster is approaching, the mind of men become darkened.

The pigeons were then immediately caught in the net; and in consequence they all fell foul of him by whose evil advice they had been trapped; for as it is said:

28 One should not go in the front of one's tribe. If the result (of the expedition) is successful the reward is equal to all: if there be a failure the leaders are the first to fall.

29 Unbridled passions lead to destruction: victory over them is the road to prosperity. You may go by whichever you please.

Chitragrîva hearing the abuse showered on the unfortunate adviser said "It is not his fault, for

30 When calamities begin to fall even a friend may make them worse, even as the leg of the cow is made the post to which the calf is tied (at milking time) Then further

31 He is a true friend who is able to rescue one fallen into misfortune, he is not a friend who is only clever at finding fault with the plans for recovery

In a time of disaster it is the mark of a coward to lose one's head Let us then be courageous and consider what is best to be done, for

32 In misfortune firmness in prosperity moderation in the assembly clearness of speech in war bravery for glory ambition to the study of Holy Writ intense application on these points the disposition of the noble-minded is perfect.

33 A man who displays calmness in prosperity cheerfulness in adversity steadfastness in battle is rarely born into the world. Such a man is the joy of the whole earth

34 Six evils must be overcome in this world by a man who desires prosperity Sleep, sloth, fear, anger, idleness, procrastination

Therefore I advise that we should all combine, take up the net and fly away with it, for

35 A matter can be carried out by a combination of even the very smallest things A furious elephant is bound by blades of grass twisted into a rope.

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29 Unbridled passions lead to destruction: victory over them is the road to prosperity. You may go by whichever you please.

Chitragriva hearing the abuse showered on the unfortunate adviser said "It is not his fault, for

30 When calamities begin to fall even a friend may make them worse, even as the leg of the cow is made the post to which the calf is tied (at milking time) Then further

31 He is a true friend who is able to rescue one fallen into misfortune, he is not a friend who is only clever at finding fault with the plans for recovery

In a time of disaster it is the mark of a coward to lose one's head Let us then be courageous and consider what is best to be done for

32 In misfortune firmness in prosperity moderation in the assembly clearness of speech in war bravery for glory ambition to the study of Holy Writ intense application on these points the disposition of the noble-minded is perfect

33 A man who displays calmness in prosperity cheerfulness in adversity steadfastness in battle is rarely born into the world Such a man is the joy of the whole earth

34 Six evils must be overcome in this world by a man who desires prosperity Sleep, sloth, fear, anger, idleness, procrastination

Therefore I advise that we should all combine, take up the net and fly away with it, for

35 A matter can be carried out by a combination of even the very smallest things A furious elephant is bound by blades of grass twisted into a rope.

36 Alliance with their own families, though they be but humble, is best for men. Grains of rice shaken out of their husks will not sprout."

The pigeons then, taking Chitragrîva's advice, took up the net and flew off. The fowler seeing this from a distance—thought to himself, as he ran after them :

37 This flock of birds together have carried off my net ; but they will settle down again presently and then I shall catch them.

The pigeons, however, soon flew out of sight, and the fowler giving up the pursuit, returned to his place. The birds then addressed their leader and said : "Sir ! what is to be done now ?"

Chitragrîva answered :

38 "A father is a friend, and a mother is a friend : one more (besides these) may be a friend from his natural disposition. But others may become friends from what they expect to gain.

I have a friend called Hiranyaka, the king of the mice. He lives in a delightful wood on the banks of the Gandakî. I will get him to come and gnaw the net asunder with his sharp teeth and let us out." They went therefore to the hole which Hiranyaka had made. It had a hundred outlets, for he lived in continual apprehension of danger.

39 An old mouse learned in science and policy, able to foresee danger in the distance, lived in a hole with a hundred openings.

Hiranyaka was alarmed at the noise the pigeons

made in their descent, and remained quiet within his hole Chitragriva cried out "Friend Hiranyaka, will you not give me a welcome?" Hiranyaka, recognizing Chitragriva's voice, was delighted, and ran out saying 'My dear Chitragriva, I am delighted to see you!"

40 There is no one happier in the world than the man who has a friend to talk with—a friend to live with—and the sympathies of a friend

Then seeing the net he said with astonishment "But what is the meaning of all this?" Chitragriva replied, "This is the result of our actions in a former birth, for

41 Exactly in proportion as his deeds have been good or bad, so is reward or punishment measured out to man by the Creator

42 *Sickness, sorrow, pain, bonds, affliction* These are the fruits of the tree of man's transgression

Hiranyaka, hearing this, ran forward hastily to sever the bonds which held Chitragriva But Chitragriva said "Not so," my dear friend, "first loose these followers of mine" Hiranyaka replied, "I am weak, and my teeth are brittle, am I to gnaw asunder the snares which hold your followers? If my teeth do not break, I will first let you out, and then I will do the best I can for the others." "So be it," replied Chitragriva. "Still, I pray you, do your best to free them too" Hiranyaka answered "To save one's dependants at the sacrifice of one's own life is not approved of by those skilled in the science of morality, for

43 A man should guard his wealth against misfortune, by his wealth he should guard his wife, but he should always employ his wife and his wealth to guard himself.

44 The lives of men are the means for attaining righteousness, wealth, pleasure, and final emancipation; by destroying life, what is not destroyed? by preserving life, what is not preserved?"

"My dear friend," said Chitragrîva, "such may possibly be the rule of moral science, but I cannot bear to behold the misfortune of those who are dependant on me: Therefore I beg this of you; for:

45 An enlightened man will give up even riches and life for the sake of others: what can be better than renunciation of all things for the sake of the good, since death is certain?

There is, too, another argument that is unanswerable:

46 These my followers are my equals in birth, possessions, and virtue: Tell me, then, what fruit is my superiority in rank to gain for me?

47 They follow me closely, yet they gain nothing by it. Therefore save these my friends at the expense of my own life.

48 O my friend! think nothing of this perishable body of mine: preserve only my reputation.

49 If glory may be gained—glory everlasting and spotless—by (the sacrifice of) a body full of impurities, and which passes away—then why should I not gain this glory?

50 The difference between the body and the virtues is infinite, the body perishes in a moment, the virtues live for ever"

Hiranyaka, on hearing these noble sentiments, was filled with delight He exclaimed "You have spoken nobly! The sovereignty of the three worlds is the lawful portion of one so considerate to his dependants" He then gnawed the net asunder and the pigeons escaped Hiranyaka, after solemnly congratulating the birds on their deliverance, turned to Chitragriva and said, "This imprisonment in the net was in accordance with the decree of destiny it is not reasonable that you should look on it as owing to your fault, for

51 A bird which sees a piece of flesh a hundred yojanas distant, when his destined time is come does not see the snare (though it be close by)

52 When I beheld the eclipse of the sun and moon When I see the binding of the elephant and the serpent When I see the indigence of a wise man I exclaim 'Ah! how powerful is fate!'

53 Even birds who wander in the sky alone meet with misfortunes Fish are caught by skilled fishermen even in the fathomless sea Since fate is so froward, what matters well doing? What profit to a man is a firm abiding place? For death, stretching out his hand to inflict calamity, strikes even from a distance"

Hiranyaka, having uttered these wise

exercised the due rites of hospitality and dismissed the pigeons, who went on their way under the guidance of *Chitragrîva.*

54 Friends should be made of every kind and to any number. See how the pigeons were loosed from the snare by the friendship of a mouse.

After the pigeons had gone, Hiranyaka went back into his hole, when a Crow called Laghupatanaka, who had been a spectator of the whole proceeding, cried out with admiration: "Hiranyaka! your behaviour is most praiseworthy! I desire the honour of your acquaintance. I pray you let me form an alliance with you."

Hearing this, Hiranyaka, still keeping within his hole, answered, "And pray who may you be?" The Crow replied, "My name is Laghupatanaka. I am a Crow." Then said Hiranyaka, laughing, "How can there be any friendship between us? for:

55 In this world a wise man will always unite things together which have some affinity. I am the food, you are the eater: how can there be any friendship between us?

56 Friendship between the food and the eater must always be a source of misfortune. A deer that was trapped in a net by the cunning of a jackal was rescued by a crow."

"How was that?" inquired the Crow. Hiranyaka said:

STORY III

In Magadhadésa there is a forest called Champakavati, and in it lived a Deer and a Crow who

were great friends The Deer, who was well fed and fat, was roaming about and fell in with a Jackal The Jackal on seeing him said to himself, "I should like to make a meal off this tender beast. I must try and worm myself into his confidence" So saying he approached the Deer and saluted him affectionately 'Who are you? said the Deer The Jackal replied 'I am Kshudrabuddhi the Jackal I live in this forest all by myself, I have neither friend nor relation—indeed I am as good as dead, but now that I have found a friend in you, I seem to have come back to life again I will be your humble servant "I am delighted to make your acquaintance answered the Deer When evening came the two newly made friends went to the Deer's abode In the neighbourhood lived a Crow, called Subuddhi, an old friend of the Deer Perched upon a Champaka tree he saw the Deer and the Jackal approaching, and called out to the Deer, "Who is your friend?" The Deer replied, "He is a Jackal who is very anxious to form an alliance with us" The Crow answered, "This sudden confidence in a new comer is most improper You have made a great mistake, for

57 One whose family and disposition are unknown should not be taken in as a guest The vulture Jaradgava was killed through the fault of the cat.

"How was that?" said the two friends. The Crow said.

STORY IV

On the banks of the Bhâgirathi is a mountain called Gridhrakuta. Upon this mountain grows a large-leaved fig tree with a hollow trunk, in which lived an old Vulture called Jaradgava. He was almost blind and had lost his claws: the birds, therefore, who lived in the same tree, took compassion on him, and each contributed to his maintenance a trifle out of his own store. Upon this Jaradgava lived, and in return looked after the young birds when the parents were away. One day a Cat, whose name was Dirghakarna came to the place with the view of preying on the young birds. On seeing the Cat approaching, the small birds set up a screaming overwhelmed with terror, and Jaradgava hearing the noise, called out, "Who is this coming here?" Dirghakarna saw the Vulture, and being terrified said to himself, "O dear! I am done for! Still, however—

58 As long as danger is at a distance it is but an object of fear: but when it comes into the immediate neighbourhood, measures must be taken to meet it. So as I am too near to run away, fate must have its course. I will go and speak to the Vulture."

With this resolution he approached the Vulture and said, "Sir! I hope your honour is well." "Who are you?" rejoined the Vulture. The other replied, "I am a cat." Then take yourself off at once," said Jaradgava, "or I will be the death of you." The Cat replied, "Only hear what I have to

say first, then after that, if you think that I am worthy of death, you may kill me. For

59 Is there any place on this earth where a man is punished or rewarded simply on account of his birth? He is punished or rewarded according to his behaviour"

The Vulture said, "Well, what business do you follow?" The Cat replied "I live here on the bank of the Ganges I perform daily ablutions, I abstain from flesh, I practise the task Chândrâyana, as is the usage of religious students. The birds who are the object of your care and affection, are always extolling your knowledge and excellence, and therefore I have come here to learn the law from you who are advanced in years and wisdom How is it that you look upon it as your duty to kill me who am your guest? For the duties of a householder have been declared as follows

60 Hospitality, such as is usual, must be shown even to an enemy when he has once entered the house A tree does not refuse its shade to the man who is cutting it down But if there is no food to offer, a stranger ought at least to be greeted with civility, for it is said

61 Straw, room, water, and civil language These four things are never refused to any in the house of a good man.

62 Whosoever may arrive at the house—whether a child, or an old man, or a young man, he must receive due respect. The visitor is the superior of all.

63 Good men show compassion even to beings that are worthless. The moon does not refuse her light to the house of a Chândâla.

64 When a guest departs from the house with his wishes ungratified, he leaves the credit of his own evil deeds to the inhospitable householder, and takes away as his own such virtues as belong to his host.

65 Even a humble man of the lowest caste must be hospitably received. A guest is all the deities in his own person."

The Vulture replied: "It is well known that cats love flesh, and there are some young birds living here; hence my words to you." On hearing this the Cat bowed himself to the ground and said: "As for me, I have performed the Chândrâyana penance, I have studied the Sacred Scriptures—I have become free from passion and attachment. For the divine writings, however much they may differ on other points, all agree in teaching that it is a paramount duty to abstain from injury: for:

66 Men who refrain from injury to others: men who bear all things with patience: men who are a refuge for all creatures. these are on the road to heaven.

67 Righteousness is the only friend which follows men even after death; everything else goes to destruction with the body.

68 When one eats the flesh of another, consider the difference which there is between them. The gratification of one of them is momentary, the other loses his life.

72 'Is this man one of us, or is he a stranger?' This is what narrow-minded men say. To those of liberal disposition the whole earth is but one family.

"This deer," continued the Jackal, "is my friend; therefore you are my friend too." "What is the good of all this disputing," exclaimed the Deer. "Let us all three live together in peace and harmony; for:

73 All men have both their friends and their enemies: The way in which a man is looked upon depends on his behaviour."

Finally the Crow gave way and said: "Well, so be it," and in the morning they all went to their favourite haunts. One day the Jackal said confidentially to the Deer, "I can tell you where there is a field full of corn: if you like I will show you the way." So the Deer went along with the Jackal, and finding the field, spent several days there, feeding to his heart's content. At last the owner of the field saw him, and set a trap. The next day, when the Deer came as usual to feed, he was caught in the trap. The Deer reflected, "How am I to escape from this trap, deadly as the snares of death, except with the help of a friend?" While these thoughts were passing through his mind, the Jackal came to the spot elated with the idea of his plan being successful, and expecting to make an ample meal on his friend the Deer. The Deer was overjoyed on seeing him, and cried out, "My dear friend! Break these bonds! Get me out without delay; for:

74 Misfortunes prove a friend, battle a brave man, a loan an honest man, lessening fortune a wife, affliction a relation.

75 The man who will stand by another in affliction as well as at a feast, in calamity, in a famine, in a tumult, who will follow him even to the King's Court or the Cemetery — he is indeed a friend."

The Jackal carefully examined the snare and thought to himself "Well, the Deer is caught fast enough." So he said, "My dear friend, this trap is made of sinews; now to-day is Sunday and you cannot expect me to touch it with my teeth to-day; this will never do. But if you will wait till to-morrow, I will come and do whatever you may desire." Meanwhile the Crow finding that the Deer had not come home in the evening went to look for him, and finding him in the trap said "What is the meaning of this?" The Deer replied, "This comes of not taking your advice. As it has been said

76 Misfortunes follow close upon him who will not listen to the advice of his well-wishers [illegible] becomes the laughing stock of his enemies."

"But where is the Jackal?" said the Crow. "There he stands," replied the Deer, "[illegible] eat me up." "I told you as much," [illegible] Crow. "for

77 Though a man may say, 'I [illegible] crime,' this is no reason for [illegible] him. There is always danger [illegible] from the evil.

78 The friend who praises another to his face and abuses him behind his back, should be avoided. He is a jar of poison with milk on the top."

The Crow heaved a deep sigh and exclaimed, "You deceitful wretch of a Jackal! See what you have done!"

"79 It is easy enough to deceive confiding persons who are taken in by honied words, and cheated by pretended services.

80 O earth, our mother! how canst thou endure the treacherous, who act with villainous deceit towards their benefactors, simple minded, kindly men.

81 No acquaintance, no friendship should be made with the evil. Charcoal burns the hand when it is hot, blackens it when it is cold.

But this is the way of the treacherous man.

82 He flatters you to your face; he takes away your character behind your back. He is overflowing with compliments. But if he discovers any weak point in you, he attacks it without mercy. The treacherous man is like a gnat.

83 If an evil man speak kindly, have no confidence in him; with his tongue he distils honey, but in his heart is deadly poison.

Early the next morning the Crow saw the farmer who owned the field coming with his stick in his hand. He said to the Deer, "Lie down and pretend to be dead; when I give you the signal, jump up and run away." The Deer did as the Crow told

are led to trust them. Therefore confidence should not be placed on any of them.

89 With an enemy an alliance should not be made, however clear may be the treaty. Water, though it be warm, will quench the fire.

90 A bad man should be avoided, though he be adorned with learning. A serpent wears a jewel as an ornament, but he is none the less dangerous.

91 What is impossible cannot be done, what is possible may be done. A cart will not float on the water, nor will a boat travel along a road.

92 He who relying on his wealth puts his trust in an enemy, or in a disloyal wife, is the author of his own downfall."

Laghupatanaka replied: "I have heard everything; but for all that I am perfectly determined that you and I must be friends; otherwise I will starve myself to death at your door; for:

93 A bad man is like a clay pot—easy to break, difficult to mend. A good man is like a gold pot—difficult to break, easy to mend.

94 Metals combine because they can be fused together: birds and animals combine through instinct: covetousness and danger join fools together; virtue is the bond of union between the good.

95 Good men are like the cocoanut: bad men like the fruit of the jujube: only good to look at.

If you understand this, you will desire the companionship of the good, for:

their actions agree with either. But the thoughts, words, and acts of the good are all one."

So Hiranyaka formed a friendship with the Crow, and after having entertained him with the best that he had, returned to his hole. The Crow also returned to his own place again. Some time passed, which the two newly-made friends spent in presents of food, complimentary sayings after each others' health, and confidential conversation. One day the Crow said to Hiranyaka, "My dear friend! this is a very difficult place for a Crow to live in, for there is nothing to eat. Let us go elsewhere." Hiranyaka replied:

103 "Teeth, hair, nails, and men, have no beauty when torn from their proper place: a wise man knowing this will not forsake the position that belongs to him."

"My dear Sir," rejoined the Crow, "this is a cowardly sentiment; for:

104 Lions, brave men, and elephants leave a place (that does not suit them) and go: crows, cowards, and deer stay where they are and perish.

105 What difference is there to a brave man between his own country and a foreign land? Wherever he may go he gains the mastery by the strength of his arm. In whatever forest the lion ranges, armed with teeth and claws, and lashing his tail with rage; there he slakes his thirst in the blood of the lordly elephant that he has slain."

of good water, and a Brâhman versed in the Veda: where these four things are wanting a home should not be made.

Therefore you must take me with you."

The Crow gladly consented, and he started for the pool in company with the Mouse. They beguiled the journey by discoursing on all kinds of profitable subjects, and were at last met by Manthara, who had seen them arriving from a distance. The tortoise respectfully welcomed Laghupatanaka, who introduced Hiranyaka to him. Manthara then conducted them both to his dwelling and treated them with the greatest hospitality; for:

112 Fire is the superior of the twice born: the Brâhman is the superior of the four castes: a husband is the superior of wives, but a visitor takes precedence of all.

"My dear friend Manthara," said the Crow, "may I ask you to be specially attentive to this stranger, for he is a character of the most exalted virtue. He is the very prince of mice. I doubt if even the two thousand tongues of the Serpent king could adequately express his worth." The Crow then related the story of Chitragriva. When Manthara heard this he saluted Hiranyaka with the utmost respect, and said, "I pray you, my worthy sir, tell me the reason of your choosing to dwell in a lonely forest." Hiranyaka replied, "Most willingly," and related the following story:

keeps on hugging and kissing her old husband, and pulls his hair unmercifully, there must be some motive for it."

Chûrâkarṇa asked what was the meaning of that. Vînâkarṇa said:

STORY VI

In the province of Gaur there is a city called Kauśâmbî, and in it dwelt a rich merchant whose name was Chandanadâsa. Although his age was considerable, he had not ceased to have a hankering after female beauty, and so, his wealth being the principal inducement, he persuaded a certain merchant's daughter called Lîlâvatî, to be the partner of his fortunes. This Lîlâvatî was young and amorous: consequently her somewhat decrepid husband was not much to her taste; for:

116 As the moon is no attraction to those frozen with cold, nor the sun to those scorched by the heat: so the heart of woman is not drawn to a husband worn out with old age.

117 When grey hairs have appeared, what is a man's love worth? He is a mere drug. Women will turn their attention elsewhere.

However, the old husband was desperately in love with his wife; for:

118 Attachment to money, and desire for life are always strong in living beings: but a young wife is dearer to an old man than life itself.

119 A worn-out old man can neither enjoy or relinquish the pleasures of sense. A dog

127 A father is a woman's guardian in childhood: her husband in youth: her sons in old age. A woman is not fit to take care of herself.

128 It is not well to sit in a secluded spot with a mother, a sister, or a daughter. The senses are powerful, and beguile even the prudent.

One day Lîlâvatî was sitting on a couch with the merchant's son, making love to him. She suddenly observed her husband approaching, and, getting up in a great hurry, she rushed forward and kissed him and embraced him with ardour. Her lover took the opportunity meanwhile of escaping; for it is said:

129 All the learning of Usanâ, all the wisdom of Vrihaspati, the whole of it exists by nature in the minds of women.

A bystander, who had seen Lîlâvatî's affectionate greeting to her husband, wondered what the reason might be. His doubts were soon, however, dispelled when he happened to see the lover making off in the distance. Therefore I say: When a young wife, for no obvious reason, keeps on hugging and kissing her old husband, and pulls his hair unmercifully, there must be some motive for it.

"Accumulation of wealth," said the mendicant after a moment's reflection, "must be the motive of this mouse's energy; for:

130 In this world every man who has wealth is powerful: even the power of sovereigns rests upon their wealth."

So the mendicant, continued Hiranyaka, got a

spade, dug open my hole, and seized on the store that I had accumulated. After that, my possessions all being gone, I lost my energy and my courage, and unable to procure any food for myself, I was timidly creeping about when Chudakarna saw me. He exclaimed

131 "By means of wealth every one gains power; with wealth every one is wise. Look at this wretched mouse: he has found his level at last.

132 The schemes of a man who has lost his wealth and his mind come to naught, as brooks are dried up by the heat of summer.

133 The rich man has friends; the rich man has relations; the rich man is of importance; the rich man is learned.

134 The house of a man without a son is empty. The house of one who has no true friend is empty; the whole world is empty to the fool. The poor man is empty of everything.

135 Of poverty or death, poverty is reckoned the worst. The pain of death lasts but a short time—the pain of poverty is interminable.

136 The senses are not lessened; the intelligence is not destroyed; the speech is still clear; but the man deprived of the warmth of riches is changed in a moment. How wonderful is this!"

Hiranyaka continued

When I heard that I thought to myself It is not well for me to stay here, neither is prudent to communicate my intentions to another, for

137 A prudent man should not publish to the world the loss of his money: the distress of his mind: evil doings at home: his being cheated: his disgrace.

138 A man should conceal his age: his money: his domestic troubles: his private counsels: the medicine that he takes—his penances: his liberality: his disgrace.

139 When fortune is hostile, and men's efforts are unavailing, how should a wise man find happiness except in the forest?

140 A wise man is quite willing to die, but he will not suffer poverty. A fire may become extinguished, but it will never grow cool.

141 As of a cluster of blossoms, so is the state of a wise man: he may either be an ornament for the head, or he may wither in the forest.

As to go on living in a state of beggary, that is a despicable condition; for:

142 Better that the funeral pile should be kindled with the life of one who has lost his possessions, than that he should be compelled to ask alms of churlish men.

143 Through poverty he comes to shame: overcome with shame he loses his energy: his energy gone he is despised: the contempt of others destroys his self-respect: devoid of self-respect he becomes despondent: sunk in despondency he loses his reason: deprived of reason he goes to destruction. Alas! poverty is the root of all evils.

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144 Better a vow of silence than a [illegible] word
Better to be impotent than to [illegible] the wives of others.
Better to cast off life than to [illegible] the words of a slanderer
Better to be a beggar than to feast on other men's riches.

145 Better an empty house, than one with a [illegible] master
Better a [illegible] wife than a woman [illegible] family married before.
Better to dwell in the forest than in a [illegible] is an unjust ruler
Better self-destruction than [illegible] with the wicked.

146 As servitude destroys [illegible] as darkness [illegible] as [illegible] course about [illegible] poverty destroys a hundred [illegible]

Since my mind is thus, [illegible] another's store [illegible] tion for

147 Knowledge only [illegible] for money [illegible] these are three [illegible] of men.

148 The life of the [illegible] spends many years [illegible] who lives on the charity of another [illegible] man who sleeps [illegible] life which these men [illegible] death.

I knew all this, but covetousness still impelled me to take the food; for it has been said:

149 Through covetousness reason is dislodged: from covetousness springs greed. The man who is greedy after gain is tormented in this world and in the next.

Vînâkarṇa then struck me a blow with the stick which was in his hand, and I thought to myself:

150 The man greedy after wealth, whose senses are not restrained, is in a state of discontent: all evils are the lot of him who is dissatisfied.

151 The man with a contented mind has abundant riches.
The earth seems as if carpeted with leather to the foot of one who wears a shoe.

152 What peace can those have who are always running after wealth, impelled by avarice, compared with that which calm souls enjoy, satisfied with the nectar of contentment?

153 The man who has read, heard, performed all that the world can give him, hopes nothing and expects nothing.

154 The man is lucky who has not been obliged to hang about the door of the rich—who has never experienced the pain of separation—who has never spoken an idle word.

155 A hundred miles is not far for the man to travel who is greedy after gain: but the contented man cares not overmuch for that which is close at hand.

Therefore it is absolutely necessary for each

man to know what is his position and his duty, for it has been said

156 What is righteousness? Compassion toward all living beings. What is happiness? To a man in this world freedom from disease. What is kindness? A virtuous disposition. What is learning? Discrimination (between good and bad).

157 When a man is in a difficulty the power of discrimination is learning. Calamities will always be pressing on the heels of those who have no discrimination.

158 For the sake of a family a man should leave a single person, a family for a commune—a commune for a country but for the sake of his own soul he should abandon the earth.

159 Either water without toil, or luxuries followed by danger. I reflect and I see plainly that where there is tranquillity, there is happiness.

"And so," continued Hiranyaka, "I went to live in a forest—remote and uninhabited, for

160 If a man has lost his wealth, a forest haunted by tigers and elephants—the trees for a dwelling—fruits and water for food—the grass for a bed—bark for clothing—this is better for him than a dwelling in the midst of his relations.

"Afterwards," said the Mouse, "I was favoured by my friend the Crow with one kindness after another, and now that I have been introduced to

your honourable self, and have been lucky enough to add you to the number of my friends, I am indeed exalted to the height of bliss; for:

161 Two fruits, sweet and wholesome, grow upon the poison tree of this world; one of them is delight in poetry with its taste like nectar, the other is the society of the virtuous.

162 Association with one's fellow-men; devotion to Keśava: bathing in the waters of Ganges: these one should look on as the three vital things in this world which passes away."

Then Manthara answered and said:

163 "Riches are but the dust of the feet: youth is the force of the mountain torrent: manhood is as unsteady as a drop of water: life is like the foam of the sea: righteousness alone will unbar the gates of heaven. He who does not perform righteousness, shall be consumed by the fire of remorse when old age and repentance come upon him.

You heaped up riches: this was why evil fell upon you; for:

164 As a waste pipe is the means for carrying off the waters pent up in a tank, so is liberality the means for the preservation of wealth.

165 The miser who buries his hoard in the ground, makes a road before him to the lower regions.

166 He who not regarding his own happiness seeks to heap up money, is only a bearer of burdens for the sake of others, a vessel of affliction to himself.

It has been well said

167 If we are rich with that which is neither given to us nor enjoyed, we are rich with that which is hidden in the bowels of the earth

168 He who passes his life without either giving or using the wealth that he has, does not live, though he breathe like a blacksmith's bellows

169 What good is wealth to him who neither gives nor uses? What good is strength to him who does not resist his enemies? What good are the Sacred Scriptures to him who neglects his religious duties? What use is a soul to him who does not subdue his senses?

170 The property of the miser might as well be in the possession of others, it is merely a possession to him, but if he lose it he is overwhelmed with grief

171 The miser's wealth does not go to God nor to the Bráhmans, nor to his relations, nor to himself it is either destroyed by fire, stolen by thieves, or confiscated by the King

172 A man may give—he may enjoy—he may lose these are the three ends for which wealth is desired. The third awaits the man who neither gives nor enjoys

173 Liberality with kindly words knowledge without pride bravery with forbearance wealth with contempt of possessions these are four excellences hard to find.

Store should be laid up, but not too great a

store. See how the jackal of hoarding propensities was killed by a bow."

Hiranyaka said, "How did that come about?"

Manthara related the following story:

STORY VII

There was once a hunter called Bhairava, who lived at Kalyânakaṭaka. One day he was hungry, so taking his bow he went into the Vindhya forest, where he killed a deer. Taking up the deer to carry it home, he saw a boar of enormous size coming towards him. He therefore laid the deer down on the ground and aimed an arrow at the boar. The boar, who was only wounded, made a roar as terrible as the thunderclouds at the destruction of the world, and charged at the hunter. The hunter, unable to avoid the rush, was felled to the ground by a stroke of the boar's tusks, and lay like a tree cut down by an axe; for:

175 Water: fire: poison: the sword: hunger: sickness: the fall from a precipice: any of these causes is sufficient to destroy the life of a living being.

In addition to this, in the scuffle between them a serpent was trodden to death under their feet.

Just at that moment a jackal called Dîrghârava was prowling about in search of something to eat, and came across the hunter, the boar, the deer, and the serpent, all lying dead. He thought to himself: "Here is a piece of luck; a feast ready for me without any trouble; for:

176 As troubles fall unexpectedly on mortals, so

too do pleasures, but I think here destiny is on my side

Still, however this may be, I shall have enough here to last me for at least three months

177 The man will last me one month the deer and the boar will carry me on for two more the serpent will last me a day I will begin on the bowstring "

So saying he proceeded to gnaw the string, when all of a sudden the bow let go by the severing of the string, flew back, pierced Dirghârava in the breast and killed him Wherefore I said, A store should be laid up, but not too great a store Moreover

178 A rich man's true wealth is that which he gives away, and that which he enjoys others after he is dead will enjoy his money and the society of his wife

"So be it," said Hiranyaka, what is the use of a long discussion on the matter?

179 Men of learning and wisdom do not hanker after the unattainable they do not grieve over their losses they are not cast down even in misfortune

You must always act with courage and energy

180 A man who is versed in the Sacred Scriptures may for all that be a fool the truly learned is he who acts wisely The mere name of a drug will not cure a man of his disease.

181 What profit are wise maxims to a man who shirks even the least trouble? A lamp,

bring it as near as you may, shows nothing to a blind man.

Therefore, my dear friend, be content with your lot: for

182 A man should take pleasures or pains just as they come. They come round one after another like a wheel.

183 As frogs go to the ditch: as birds to the lake full of water: so does every kind of prosperity flow to the man who is filled with energy.

184 Fortune of her own accord takes up her abode with the man who is endowed with energy, who is prompt and ready, who knows how to act, who is not addicted to vice, who is brave, who shows gratitude for kindness.

185 Even without riches a wise man gains a place of honour; even with riches the miser goes to a place of dishonour. How should a dog, though he wear a golden necklace, gain the splendour of the lion? For that is the lion's natural character, and hosts of virtues spring from it.

186 Thou art rich—wilt thou be proud? thou hast lost thy riches—wilt thou be sad? The falls and rising of men are even as a ball tossed up by the hand.

187 The shadow of a cloud: the friendship of the wicked: new corn: women: youth: riches: are only to be enjoyed for a short time.

188 A man should not be over anxious for his livelihood, for that has been provided by the Creator. The teats of the mother supply

would be no difference between the rich and the poor; but if place be found for it, it gains the mastery over everything.

197 When a man wishes for anything, his desire for it keeps on continually growing: but as soon as the desire ceases he has really gained the object of his wish.

But enough of all this argument; let us pass the time in amusing conversation; for:

198 The friendships of the virtuous end only with death: their differences are easily pacified: their liberality is unbounded."

On hearing this, Laghupatanaka exclaimed:

"Indeed, Manthara! you are an excellent person: you can always be relied upon; for:

199 Good men are always ready to sympathize with good men in misfortune. Elephants are able to drag other elephants out of the mud.

200 A man who appreciates virtue delights in a virtuous man: the man who is not good himself cares nothing for good men. The bee is attracted to the lotus from the forest: not so the frog, though he dwells in the same place.

201 There is only one man—of all men upon earth, who is worthy of praise—the best, the most excellent of men—the man from whose presence the suppliant does not depart rejected, disappointed of his hopes."

In this manner they passed their time, roving about the forest at their pleasure. One day a deer called Chitrânga, which had been startled by an in-

truder, came and joined them Manthara, fearing that the cause of Chitrânga's alarm might be following behind him, plunged hastily into the water, Hiranyaka retreated to his hole and Laghupatanaka flew up to the top of the highest tree in the neighbourhood. The Crow from his point of vantage looked all round, but failed to see anything of an alarming character so he descended from his tree, and informing his friends they reassembled out of their several hiding places "My worthy Chitrânga," said Manthara, "we are delighted to see you! I trust you will make yourself at home, and take whatever you want in the way of meat and drink. Pray look upon the forest as your own private property But pray tell us what led you to come here?"

Chitrânga replied, "I was terrified at the approach of a hunter, and I have come here to ask you for protection, for

202 To turn away one who comes asking for protection, through either avarice or fear, is, in the opinion of wise men, a sin equal to the murder of a Brâhman.

Therefore I am come to you to ask for your friendship and help."

Hiranyaka said "We shall be delighted to receive you here, and to admit you into the circle of our friends, for

203 There are four kinds of friends one's own children a connexion one lineally descended and one rescued from calamity

I beg of you to remain here and to make yourself at home"

The Deer was delighted at this; and having eaten his fill of grass and drunk water to his heart's content, laid himself down to sleep by the side of the pond; for:

204 The water of a well: the shade of a fig-tree: a brunette, and a house built of bricks, should be warm in the winter, and cool in the summer.

Manthara then turned to the Deer and said:

"My dear friend! by whom were you alarmed? Do hunters ever come into such a lonely forest as this?"

The Deer replied: "In the country of Kalinga there is a prince called Rukmângada. He is coming on an expedition with a view to subduing some of the neighbouring states, and he is encamped on the River Chandrabhâgâ. There is a report that he is coming here on his way, and means to take up his position close to this lake early to-morrow morning. Therefore, considering the danger there will be to us, we had better make up our minds without any delay to go elsewhere."

Manthara, the tortoise, on hearing this, was very much frightened, and said: "For my part, I shall be off to another lake at once." The Crow and the Deer agreed to this, and said, "By all means."

Hiranyaka, however, having thought the matter over, said: "It is quite true that the best thing for Manthara would be to go to another lake, but how is he going to get there? For:

205 Water is the safest place for animals that live in the water: a fortress for those who dwell

in fortresses; their own ground for beasts of prey; an army is the protection of kings.

It is quite evident, friend Laghupatanaka, if this plan is carried out you will be in the same condition as

206 The son of the merchant who saw his own wife in the arms of a stranger, and felt very unhappy."

The others said, "How was that?" Hiranyaka said:

STORY VIII

In the country of Kānyakubja there is a king called Vīrasena. He had a son whose name was Tungabala, whom he made his viceroy in a town called Vīrapura. Tungabala was young and good-looking, and besides this enormously rich. One day when he was walking about his town he came across a certain Lāvanyavatī, the wife of a merchant's son, and a very comely damsel. Tungabala then and there fell over head and ears in love with her, hurried back to his house, and sent with all speed a female messenger to fetch the object of his attraction, for

207 A man remains in the path of virtue, keeps his feelings under control, cherishes decency, and practises restraint, only as long as his heart is not made the mark for the darts that fall from the eyes of pretty women.

Moreover, the attraction was mutual. Lāvanyavatī, from the very first moment of seeing him, fell a victim to Cupid, and had no eyes for anyone else. For it has been said:

208 Falsehood, haste, artifice, envy, greediness: want of principle: these are the innate failings of women.

The messenger arrived and delivered herself of her errand. Lavanyavati answered, "Tungabala has made a great mistake: I am absolutely devoted to my husband and have no desires beside him; for:

209 She is a true wife who is skilled in managing her house.
She is a true wife who is fruitful in children.
She is a true wife who lives entirely in her lord:
She is a true wife who is faithful to her husband.

210 The beauty of cuckoos is in their voice:
The beauty of women is fidelity to their lords.
The beauty of the ill favoured is knowledge:
The beauty of the religious is patience.

211 She in whom her husband takes no pleasure is not worthy to be called a wife. The heaven is bright above her in whom her husband is well pleased.

Whatever then my lord may order, that I do without any discussion." The messenger replied, "Is that really so?" Lavanyavati answered, "It is, upon my word." The messenger then went back and told Tungabala exactly what Lavanyavati had said. Tungabala was distracted with grief and love and exclaimed, "I cannot possibly live without her!" The female emissary said: "You must get her husband to bring her here and hand

her over to you" Tungabala replied, "But how can that be done?" The woman answered, "You must use stratagem, for it is said

212 What cannot be done by force can sometimes be done by stratagem An elephant that was going along a muddy road was killed by a jackal'

The Prince said "How was that?"

She related the following

STORY IX

An Elephant named Karpuratilaka lived in the forest of Brahma He was the envy of all the jackals in the neighbourhood, and they said among themselves "If anything were to happen to this beast, we should have enough to live on for four or five months." One of them, an old Jackal of great cunning, said, "I will see what I can do to bring about this result" So he went up to Karpûratilaka, made a humble obeisance, and said "Noble sir! deign to cast your eyes on me." "And pray who are you?" answered the Elephant, "and where do you come from?" The Jackal replied, "Sir! I am a jackal The animals of the forest have met together in assembly, and have resolved to choose a ruler They have chosen you, most noble sir, as endowed with every princely virtue, and they beg to offer you the sovereignty of the forest, for

213 He who is without fault in the duties pertaining to his family, who is powerful, righteous

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The messenger arrived and delivered herself of her errand. Lávangavatí answered, "Tungabala has made a great mistake: I am absolutely devoted to my husband, and have no desires beside him; *for*:

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She is a true wife who lives entirely in her lord:
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Whatever then my lord may order, that I do without any discussion." The messenger replied, "Is that really so?" Lâvangavatî answered, "It is, upon my word." The messenger then went back and told Tungabala exactly what Lâvangavatî had said. Tungabala was distracted with grief and love, and exclaimed, "I cannot possibly live without her!" The female emissary said: "You must get her husband to bring her here, and hand

skilled in policy: such a man is fit to be a ruler on earth.

214 First, a king must be procured: then, a wife: then, riches. If there were no king, whence could there be a wife or riches?

215 The cloud is the supporter of all creatures, so is also the king. If the cloud fail it may be possible to live, but not if there be no king.

216 In this world, dependent on external things, man abides in the lot appointed him through fear of punishment. A woman, even of good family, submits to her husband through fear of the rod, even if he be weak, or a cripple, sick, or without wealth.

Therefore, that the auspicious moment for proclaiming your majesty's sovereignty may not pass by, make haste and come with me: I will show you the road." The Elephant then started, but as he was running along the road pointed out by the jackal, in great haste to secure the sovereign power offered him, he fell up to his neck into a bog. "My worthy Jackal," cried the Elephant, "what is to be done now? I am set fast in this bog." The Jackal said, laughing: "If your majesty will have the goodness to take hold of the end of my tail, I will pull you out." Such was she result of trusting in a treacherous person; for it has been said:

217 If you are deprived of the company of good people, you will always be likely to fall among knaves.

So the end of it was that the Elephant, unable to escape from the bog, was eaten by the jackals;

Manthara, however, was too frightened to pay any attention to the tale, and started off in the [illegible], followed by Hiranyaka and the others. Soon after they had started, Manthara was caught by a hunter, who tied him up in a bag and set off home, blessing his good luck.

The Deer, the Mouse and the Crow followed at a distance, overwhelmed with grief. Hiranyaka exclaimed:

[illegible] "I have reached the end of one sorrow, as it were the furthest shore of the sea, and now a second has overtaken me. For my sins would have been multiplied upon me.

[illegible] A friend who is really a friend may be gained in good fortune: but if his friendship is unfeigned he will not fail in adversity.

[illegible] Not in a mother, not in a wife, not in a brother, not in a son, are men so confident as in a friend who is of like disposition to themselves."

Thus continually reflecting, he exclaimed:

"Ah! how adverse is my fate: for:

[illegible] The various states of which I have been a partaker from time to time in this world—some good and some bad—are the result of my own actions in a former life.

[illegible] The body vanishes: wealth is the root of misfortunes: union only ends in separation: everything that comes into being passes away."

He thought again within himself, and then he said:

223 "Who was the creator of this word of two syllables, MITRAM the preserver from enemies, danger, and grief the haven of peace and love?

224 A friend who is the elixir of love to the eyes, the joy of the heart, a vessel of sympathy whether in pleasure or pain, is hardly to be found. Others—filled with the hope of gain—friends in prosperity—these abound everywhere.

Truly misfortune is the touchstone of friendship.'

Hiranyaka, full of grief and lamentation, said to Laghupatanaka and Chitranga "We must try and get Mantharaka out of this difficulty before the hunter leaves the forest" They answered both at once "Well! tell us what you think would be the best thing to do." Hiranyaka replied, "Chitranga should go near the water and lie down pretending to be dead, and Laghupatanaka must stand over him and peck at him with his beak The hunter, who is very fond of venison, is certain to leave the Tortoise and go after the Deer, while he is gone I will gnaw the strings by which Mantharaka is tied up, and let him out." They did exactly what Hiranyaka had advised. The hunter, tired with his chase, was sitting under a tree and saw the Deer in the position which the Mouse had suggested. He immediately left the Tortoise on the edge of the pond, and taking his hunting knife in his hand ran off to secure the Deer Meanwhile Hiranyaka set to work used his teeth to some purpose, and let Mantharaka out of his prison

the Tortoise then scuttled down the bank into the water, while the Deer jumped up and ran away before the hunter had time to reach him. The hunter then, disappointed of his venison, returned to the tree, and found the bag empty and the Tortoise gone. "This," he said, "serves me right for not acting with due consideration; for:

225 The man who throws away a certainty and pursues an uncertainty, loses everything. For we can be sure of nothing till we have got it."

So the hunter had to go home without any supper, and Manthara with his friends went back to their own place and lived happily together for the rest of their lives.

Then the Princes said, delighted with the stories: "Our interest in what you have told us is overwhelming: we have learned our lesson."

Vishṇuśarman replied: "So far your desires have been granted; moreover:

226 May good men never want a friend: may plenty be the lot of all men. May princes, ever performing their own duties, protect the earth. May your prudent counsel live, like a newly-married bride, to gladden the minds of the virtuous. And may that deity whose crest-jewel is the new moon, grant unto men prosperity."

END OF MITRALÂBHA

THE FORMING OF FRIENDSHIP

II

SUHRIDBHEDA

SEPARATION OF FRIENDS

SUHRIDBHEDA

SEPARATION OF FRIENDS

SOON after this the Princes said to Vishnusarman, "Sir, you have taught us how friendships should be formed; we should now like to hear how they may be broken."

Vishnusarman replied, "Then I will instruct you in the separation of friends, and on this subject the first verse is:

'A lion and a bull lived in a forest, and were great friends; but their friendship, which kept on increasing, was destroyed by a greedy mischievous jackal.'"

"And pray how was that?" said the Princes.

Vishnusarman related the following story.

STORY I

There is a city in Dakshinapatha called Suvarnavati, and in it lived a very rich merchant whose name was Vardhamana. Now although he had more money than he knew what to do with, some of his relations in the town were as rich as himself, and so he thought he ought to try and add something to his hoard.

vital injury, even if he be bitten by a deadly serpent—plunged in the sea—or fall from a high mountain.

15 If his time has not come, a man does not die, even if pierced by a hundred arrows: but if his time has come he will not live, though pricked only by a blade of grass.

16 What is protected by fate stands, though it be not cared for: what is doomed by fate falls, though carefully guarded. One man though lost in a trackless forest lives: another, safe at home, all the care in the world will not keep alive.

As time went on, Sanjivaka, wandering about the forest and picking up a good living, grew fat, and set up a cheerful bellowing. It so happened that in this very same forest there lived a lion called Pingalaka, whose strength and ferocity had for some time secured him the mastery over all the other inhabitants of the forest.

As it has been said:

17 No anointing or religious rites are performed by the beasts for the lion: the sovereignty naturally belongs to him who has gained the kingdom by his power.

One day Pingalaka, being thirsty, went to the banks of the Jumna to drink, and heard the bellowing of Sanjivaka, which seemed to him like the roar of the thunderclouds at the destruction of the world. He was so frightened that he forgot all about his thirst, and ran away back to his den without drinking, where he stood trembling, and

glances are those whom he looks on with favour. A master's glances are always uncertain.

24 The servant bows down for the sake of rising: he throws away his life for the sake of living: he suffers pain for the sake of pleasure. What fool is greater than a servant?

25 If he is silent, he is a fool. If he talks freely, he is a chatterer. If he is submissive, he is timid. If he is impatient, he is ill-mannered. If he keeps close by his master's side, he is a bore. If he remains at a distance, he is never to be found when he is wanted. The duties of servitude are exceedingly difficult—impossible to be duly performed, even by one possessed of superhuman powers."

When Karataka had delivered himself of these maxims, Damanaka said: "My dear brother! Such ideas as these should never enter your head. What do you mean:

26 Are not these mighty lords to be served with all devotion, who, as a reward for our service, will after no long time fulfil all our desires?

27 The chariot, the elephant, the horse, the white parasol with its lofty pole, the tall chowries—how are these honours to be gained without the toils of service?"

"All this may be true enough," replied Karataka; "what has it to do with us? It is never wise to meddle in other people's business.

28 The man who interferes in other people's

STORY III

In Vārānasī there is a washerman named Karpurapata. One day, tired out with sport, he fell asleep. Meanwhile, some thieves entered the house with the intention of carrying off his money. An Ass was tied up in the courtyard, and in the same place a Dog was sitting.

The Ass, seeing the thieves, said to the Dog: "Why don't you wake your master up? It is your business." The Dog replied: "You need not trouble about that. You know perfectly well that though I guard our master's house, he takes no trouble to reward my services: in fact, he is even very irregular in giving me my allowance of food. Masters are apt to become very remiss in the duty they owe to the servants, as long as everything goes on quietly." The Ass replied: "Listen to me, you rascal:

30 He who at the time of work asks for payment, what kind of a friend, or what kind of a servant do you think he is?"

The Dog answered: "He who does not pay his servants for the work done, what sort of a master do you think he is?

31 The maintenance of dependents: the service due to a master: the performance of righteousness: the begetting of a son: these things cannot be performed by deputy."

The Ass replied with anger: "Wretch that you are who would neglect the duty you owe to our master! Well! I will see what I can do to wake him up; for:

another—and a man of wisdom—for an enormous sum of money. Another is not attracted even by a sum as large as that.

37 Since men are equal by birth, how degrading is service! How can the man be said to live who does not stand first?

It has been said:—

38 There is a great difference between a horse, an elephant, and iron—between wood, stone, and cloth—between women, men, and water.

39 When a dog finds a greasy dirty bone, with all the meat gone, and only a piece or two of skin hanging on to it, he is delighted, though it does not satisfy his hunger; but the lion letting the jackal go out of his grasp, slays the elephant. Every one when he is in difficulties desires a result in accordance with his natural disposition."

"Then, again," said Karataka, "you must consider what a difference there is between the servant and his master.

40 The dog wags his tail, and lies on the ground upon his back before any one who will give him a mouthful. The lordly elephant looks on gravely, and only eats after a hundred flattering entreaties.

41 Man may live very few years on earth, but if that short time is passed with honour, associated with knowledge, strength, and glory—that wise men call life. The crow which eats the sacred offerings lives for a hundred years.

42 A man who cannot distinguish between good

and elephants, if they are told to go on, obey. The wise man guesses the meaning of that which lives only in thought. The keen intellect can grasp that which has only been hinted.

47 By the appearance—by the gestures—by the gait—by the movement—by the speech—by the changes of the eye or of the mouth: by these things the inmost thoughts of a man are discerned.

So," concluded Damanaka, "I will take advantage of the state of alarm in which our master is, and by my superior wisdom I will get him into my power.

48 He who knows how to speak opportunely—to show kindness proportioned to its object—whose anger is according to his strength —he is a wise man."

"My dear friend," said Karataka, "you are totally ignorant of the elements of service; just observe this:

49 He who comes without being called: he who speaks without being spoken to: he who thinks himself of any value to his master: that servant is stupid."

"How can I be ignorant of service?" replied Damanaka.

50 "Is anything of itself beautiful or not beautiful? What pleases any man—to him that is beautiful.

51 An intelligent man will study the disposition of every individual: when he has found it out

57 Courtesy towards a servant, liberality, increasing his pleasures, admission of good intentions when one has made a mistake. These are the signs of a kindly disposed master.

58 Taking up one's time unreasonably, raising hopes that are not fulfilled, withholding rewards. A sensible man will know that these are the signs of an evil-disposed master.

When I have found this out to my satisfaction," continued Damanaka, "I shall address him in such a way that he will do what I want.

59 Wise men have taught us that incapacity is the cause of misfortune: that skill in expedients leads to prosperity: that success or failure comes to each man, according to his own knowledge and discretion.

60 With a kind master faults are virtues: with a severe master virtues are faults: with a just master faults are faults, and virtues are virtues. There are masters of these three classes."

Karataka answered, "True, but until a seasonable opportunity arise, you ought not to speak; for:

61 Even if Vrihaspati were to speak a word out of season, he would be looked on as devoid of understanding, and he would incur eternal disgrace."

"My good friend," replied Damanaka, "you need not alarm yourself: I will take care not to say anything that is not to the point; for:

62 When danger is impending, when the road is lost, when the time for action is passing

rapidly—then a servant who wishes his master well ought to speak, bidden or unbidden.

If I do not offer such advice as is suitable to the occasion, I shall fail in my duty to our master

63 The attainments by means of which a man makes his living, and for which he is commended by good men, should always be preserved and improved by their owner

Therefore," concluded Damanaka, "I pray of you to approve my visit to Pingalaka" Karataka replied "So be it, then, and may good luck attend you.

64 Go, and may you gain wealth—may you be prosperous and fortunate—may you gain the victory over your enemies, and may you return in safety and honour"

Damanaka, dismissed with this benediction, started to visit Pingalaka. The Lion saw him while he was a good way off, and courteously signed to him to come nearer the Jackal therefore approached, and making a profound reverence, sat himself down The king said "It is some time since I have had the pleasure of seeing you." Damanaka replied "Your Majesty has no need of me as a servant still, since I thought the occasion was suitable, I have ventured to come before you.

65 Great princes, O mighty sovereign, have need of a straw wherewith to rub their teeth, or to scratch their ears. How much more of a man endowed with hands, head, and voice?

And though, through my long absence, it might seem that my feelings towards your Majesty had become slack, yet this is not so.

66 A jewel may be worn on the foot, a piece of glass on the head: but if it is a question of their value in the market, glass is glass, and a jewel is a jewel.

67 A man of constant mind does not change his nature. Such a change as that would be false. The flame of a torch, though it may have been turned upside down, never goes downwards.

It is absolutely essential that a master should be able to discriminate: for:

68 When a sovereign treats all his subjects exactly alike, without any difference, then the powers which they have for work are destroyed.

69 Men, O king, are of three kinds—very good, very bad, and of a state between the two. A king should therefore employ them on the three kinds of work suitable to them.

70 Servants and ornaments should be used in their proper places. A crest jewel is not worn on the feet, nor an ankle ornament on the head.

71 If a jewel, worthy of being set in gold, have a setting of lead, it does not tinkle nor is it resplendent. But the fault is in the jeweller.

72 If glass be set in a crown, and a jewel in a foot ornament, the fault is not in the jewel, but in the ignorance of the good man who set it.

73 'This is an intelligent man; this one is attached; this man has both qualities.' The king who can appreciate servants in this way will have no lack of faithful followers.

74 A horse, a weapon, a book, a lute, speech, a man, a woman: these things are useful or useless in proportion as their owners are capable of using them.

75 What advantage is to be gained from a faithful servant but who has no ability, or from an able servant who is hostile? I, O king, am both devoted and able; therefore you ought to make use of my services.

76 If the king despise his servants, they will lapse into a state of stupidity, and intelligent men will then not go near their sovereign because, through the lack of able ministers, he lacks power. When the kingdom is deserted by men of wisdom, sound policy is impossible; when the policy is unsound, the whole country falls into a state of anarchy.

77 The man respected by the sovereign is respected by the people; the man who is degraded by the ruler is despised by all.

78 The wise will welcome a suggestion to the purpose, even from a child; when the sun disappears, is not the light of a lamp to be welcome?"

Pingalaka said: "My good Damanaka, pray tell me how is it that you, the son of our chief minister, have been so long without coming near us? I doubt not some slanderous talk has in-

fluenced you. Pray, speak your mind freely to me." "If it so please your Majesty, may I first be allowed to ask you one question: Why did you, when you had gone to the river for water, come back without drinking, looking as if you had been alarmed in some way or other?" "A very fair question," answered Pingalaka; "and there is no one to whom I could trust the answer, excepting yourself; for I think you are loyal and honest. So I will tell you what you want to know. The truth is, that there is some strange beast in this forest, of a kind that has never been heard of before; it will be necessary for me to leave the place. Did you not yourself hear the terrible noise which gave me so much alarm? Judging from his voice, this animal must be most formidable." "This indeed, Sire," answered Damanaka, "is a very sufficient cause for alarm. I heard the noise as well. But no minister, worth anything, would advise a sovereign to abdicate his throne on the spur of the moment, without first considering whether the danger might not be repelled. Besides, in a matter like this, the ability of your Majesty's servants may have some weight; for:

79 Misfortune acts like a touchstone: from it a man may discover the vigour and intellect not only of his ministers, his wife and his relations, but also of himself."

"My dear friend," said the Lion, "I am terribly alarmed." Damanaka thought to himself: "This is quite obvious, or he would not talk of resigning

the sovereignty and going away." So he replied "Sir, you need have no fear as long as I live. The best thing to do would be to invite Karataka and the rest of your servants to combine with a view of taking measures to resist the impending dangers, though it may be that it will be a little difficult to secure a combination." The Lion assented to the proposal and dismissed Karataka and Damanaka with a magnificent present. As they were on their way Karataka said: "It seems to me, Damanaka, that at present we don't know what this danger is of which the king speaks, nor whether it can be averted or not; and yet we have received a present from him. How can we accept a gift from any one without having done something for it, especially from a king, for

80 He in whose favour dwells fortune, in whose might dwells victory, in whose anger is death —surely he must be altogether glorious.

81 A sovereign, though he be a child, must not be thought of as a mortal. He is a mighty deity in the form of man."

Damanaka laughed and answered: "My dear friend! you need not trouble yourself. The cause of all this alarm is not far to seek. I knew all along what it was. It was only the bellowing of a bull; and you know bulls are food for us—how much more for a lion." "Then why," said Karataka, "did you not tell our master so at once?" "And if I had," answered Damanaka, "where would our present have been? Besides

82 Servants never ought to dispel their master's

absolutely famishing, ventured out to try and get something to eat. That cat caught sight of him, pounced upon him and ate him up. So the lion heard no more of the mouse, and as the cause of his alarm was removed he gradually ceased making any presents to the cat. The end of it was that the cat died of starvation. Therefore I say, Servants ought not to dispel their master's fears.

Damanaka and Karataka then went to Sanjivaka. Karataka solemnly took up his position at the foot of a tree, while Damanaka went up to Sanjivaka, and said: "Sir! His Majesty Pingalaka has placed the guardianship of this forest in my hands. Karataka, the general of the host, bids me say, 'Come at once, or depart out of this forest without delay. If you disobey, the consequences to you may be very serious, for I know not what my master, who is much enraged with you, may do.'" Sanjivaka, who was quite ignorant as to who or what his enemy might be, was terrified at this message, came up to Karataka as he was bid, and saluted him with the profoundest reverence, for as it is said:

84 "Reason is stronger than force." So say the drums which the driver sounds in the elephant's ears: they tell the elephant what his conduct is.

Sanjivaka, filled with alarm, said to Karataka: "General! tell me what I must do." Karataka replied: "If you wish to remain in this forest, you must go and make a humble submission to our

a relation, on the strength of his relationship, devours everything.

97 An old servant who fills a post makes mistakes, but cares nothing for making them. He despises his master and goes on his course uncontrolled.

98 A servant who has been invested with authority for his good service does not consider himself capable of committing a fault. He thinks his services are everything, and plunders in all directions.

99 A minister, who is made the king's associate and friend in private, is apt to play the king himself. From familiarity he is led on to contempt.

100 A man whose mind is corrupt will be the doer of every evil if he have patience and perseverance enough. Sakuni and Sakaṭara are a proof of this.

101 A minister who is well off will invariably be unmanageable. According to wise men, prosperity and riches always pervert the mind.

102 Not securing advantages that have been gained: wasting his master's money: always giving way: carelessness: deficiency of judgment: addiction to pleasure: these are the faults of a minister.

103 Confiscation of a minister's property: continual inspection: promotion in office: change of employment: this should be the policy of sovereigns towards their ministers.

bout any more food. I should advise you to appoint Sanjivaka to superintend the commissariat; he eats grain, and would not be likely to cheat you." Pingalaka thought it a good plan, and throwing over all his other ministers, appointed Sanjivaka as his brother had suggested. Damanaka and Karataka very soon found out that their share of provisions was beginning to run short, and they consulted together as to what had better be done. "This is a nice state of things!" said Damanaka. "However, it is no use lamenting over it, for it is all our own fault. According to the story:

10) I have suffered because I touched Svarnarekha: the confidante suffered for having bound herself: and the merchant for having tried to get hold of the jewel.
In each case it was all their own fault."

"What is the meaning of that?" said Karataka.

Damanaka replied as follows:

STORY VI

There is a city called Kānchanapura whose ruler was named Viravikrama. One day his officers of justice were carrying off a certain barber to the place of execution, when a wandering mendicant, called Kandarpaketu, accompanied by a merchant, came forward, and seizing the skirt of the chief officer's robe, exclaimed, "This man must not be punished." "And pray why not?" said the officer. "Hear what I have to say," replied Kandarpaketu,

certain fairy named Svarnarekhâ, and my newly-married wife said to me privately one day: 'I must warn you, my husband, not to touch that picture of Svarnarekhâ.' For some time I refrained, but at last curiosity got the better of prudence, and I touched Svarnarekhâ with my hand. The fairy immediately stretched out her foot, and gave me such a vigorous kick, that I found myself back again in my own country. Since that day I have been a wanderer, and in the course of my roaming I reached this city, and went to lodge at the house of a cowherd. When I was living there, the cowherd, coming home one evening from the care of his herd, surprised his wife in conversation with a procuress, the wife of a barber. He therefore gave his wife a beating, and having tied her up to a post, went to sleep. In the middle of the night the confidante came back and said to the cowherd's wife: 'Your lover is almost expiring of love for you; do you go to him, and I meanwhile will tie myself up here.' They did as the confidante proposed, and soon after the cowherd woke up. He called out, 'Why don't you go to your lover?' The woman made no reply. The cowherd exclaimed in a rage, 'I suppose you are too proud to answer,' and having cut off her nose, went back again to sleep. Soon after this the cowherd's wife came back. 'What is the news?' she asked. 'News enough,' returned the confidante, 'as my face will show.' So the cowherd's wife loosed the confidante, tying herself up again, while the unfortunate woman, picking up her nose,

able jewel. The merchant, seeing this jewel, made up his mind to get possession of it, so with that intention he got up in the middle of night. No sooner had he touched it, than the demon laid hold of him, and gave him such a squeeze that he was forced to cry out. This woke up the mistress of the house, who got up and found the merchant in the grasp of the demon. 'Oh! my good sir!' she said, 'I understand you come from the Malaya mountains, so I have no doubt you have plenty of jewels. Unless you give them up you will not be let go. That is the way of this demon.' So the merchant had to give up all his jewels to get away from the image, and in this condition, having lost all his property, he has joined us."

"The officers of justice then," continued Damanaka, "having heard the story, punished them all round as they deserved: the barber's wife had her head shaved—the confidante had to pay a fine—the cowherd's wife was punished—but the merchant got back his property. We are in the same condition that they were: our misfortunes are all our own fault; therefore it would be absurd of us to complain. However," he suddenly exclaimed, "as I made the friendship between our master and the bull, I will find some means for putting an end to it; for:

111 Clever men can make untruths look like truths. Clever painters can make risings and hollows appear on an even surface.

112 He who does not lose his head when unexpected events occur, will get over diffi-

I say: He who does not lose his head when unexpected events occur will get over his difficulties like the farmer's wife.

"True enough," said Karataka, "but the friendship that exists between our master and Sanjívaka is so firmly rooted, that I think it will not be broken without difficulty."

Damanaka replied, "Well, we must find some means or other; for as it has been said:

114 What cannot be done by force can often be done by stratagem. A crow caused a serpent to be put to death all through a golden chain."

"How came that about?" said Karataka.

Damanaka replied:

STORY VIII

A certain tree was the dwelling-place of a pair of crows. In its trunk lived a black serpent, which continually devoured the young crows. At length the female crow said to her mate: "My dear husband, I think we had better leave this tree for some other; as long as we remain here in the neighbourhood of the serpent, our children will never have any chance of growing up; for it has been said:

115 An ill-tempèred wife—a false friend—an impudent servant—and dwelling in a house infested by serpents: these things are certain death."

"My dear," replied the Crow, "do not put your-

you been so long coming?" The Rabbit replied, "I am very sorry, but it is not my fault: I was on the road, and another lion detained me. Before he let me go, he made me swear an oath to return, and I have come to tell your lordship this." The Lion was furious, and he exclaimed, "Where is this impudent scoundrel? Pray show me." The Rabbit answered, "If your lordship will follow me I will bring you to him"; and led him to a deep well full of clear transparent water. The Rabbit said, "This is where he dwells." The Lion looked in and saw his own reflection in the water. Bursting with rage and pride, he leaped down to make an attack on his supposed enemy, and was drowned. Therefore I say: The man who has knowledge has strength, but how can there be strength to a fool?

"Well," said the hen Crow, "I have heard your story; now pray tell me what you mean to do?" Her mate replied, "Every day the king's son comes and bathes in the pond close by: he always takes off the gold chain which he wears and places it on a flat-stone: you must take the chain off the stone while he is in the water, and put it into the hollow of the tree where the black serpent lives." Soon after this the prince came to bathe, and placed the gold chain on the stone as usual, when the Crow seized it and carried it into the hollow of the tree. The servants came to look for the chain, and in the course of the search they found the black serpent, and killed him. Wherefore I say,

Sanjivaka to look after all your affairs. Now this was a great mistake; for:

121 Fortune stands firmly on her feet supporting both the king and his minister in prosperity. But she cannot bear the burden of both because she is a woman, and she therefore eventually forsakes one of the two.

122 When a king makes his minister the sole ruler of the kingdom, the servant becomes infatuated through pride: then through sloth springing from pride he is ruined; then a lust after sole power seizes on him, and under the influence of these passions his desire for independence leads him to compass the death of his prince.

123 Poisonous herbs, a loose tooth, an evil minister—these should be torn up by the roots if a man would have ease.

124 A king who makes his fortune dependent on a minister, will go to ruin when misfortune comes upon him, like a blind man without a guide.

A minister in this position acts according to his own will and pleasure. Here in this kingdom the sole authority is your Majesty: but this I know, having learnt it from experience; that:

125 There is not a single man in the world who does not desire fortune: who does not look with longing eyes on the young and beautiful wife of his neighbour."

"Well," said the Lion, after some reflection, "this may all be true, but surely you must know that I have a great affection for Sanjivaka.

All this conversation of ours, however," continued Damanaka, "must be kept in the dark; otherwise what the consequence to us would be I am sure I don't know."

Damanaka having finished his task, went back to Karataka. "Well," said Karataka, "and how have you got on with the Lion and Sanjîvaka?" "I think," replied he, "that I have contrived to set them both by the ears." "It is just as I anticipated," answered Karataka; for

104 Who would be a friend to the wicked? who would not be angry if he were always being importuned? Who could not be corrupted by riches? Who could not become skilled in evil?

165 To gain their own ends scoundrels will corrupt a virtuous man: will not intercourse wit the wicked destroy like a fire?"

Damanaka then went to Pingalaka. "Sir!" said he, "the ill-conditioned traitor is just on the point of coming," and made the Lion assume the attitude which was to be the sign of his hostility. Sanjivaka soon after appeared, and seeing the aggressive appearance of the Lion, for which he had been prepared by Damanaka, responded by a corresponding show of defiance. A terrific combat then ensued, the end of which was that Sanjîvaka was killed by the Lion. No sooner had this been done, than Pingalaka repented and exclaimed, "What an abominable crime is this that I have committed: for here:

166 The sovereign is a vessel of iniquity, while

acknowledge a kindness: these are persons to be avoided.

173 The policy of princes must be ever changing; by turns true and false; rough and smooth; cruel and merciful; miserly and liberal; always spending, yet always heaping up money."

The heart of Pingalaka gradually attained a state of tranquillity. Soothed by the skilful arguments of Damanaka, he recovered his spirits, and once more took his seat on the throne. Damanaka was overjoyed at the result of his manœuvres, and approaching the king with a low obeisance said: "May your Majesty ever be victorious over your enemies, and may perfect happiness be your portion." With these words Damanaka sat down at his ease, perfectly satisfied with himself.

"Such," said Vishṇuśarman to the Princes, "is the 'Separation of Friends.'"

The Princes answered, "We have been indeed gratified."

"Before we conclude," continued Vishṇuśarman, "this must be added:

174 May quarrels between friends exist only in the abodes of your enemies.
May traitors, as the days go by, approach their destruction nearer and nearer.
May happiness and prosperity ever dwell among the men of our land;
And may boys of after time rejoice in the garden of fable."

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III

VIGRAHA

WAR

VIGRAHA

WAR

"SIR!" said the Princes on another occasion, when Vishnusarman was continuing his instruction, "we are the sons of a king, and we should like to hear something about war" "By all means," replied Vishnusarman," "if that be your wish, I will tell your Highnesses what I have to say about war, and I propose as the foundation of our subject the following verse

1 When there was war between the Geese and the Peacocks, the Geese, confiding in the Crows who lived in the dwellings of the enemy, were betrayed by them"

"And how was that?" said the Princes

Vishnusarman proceeded to relate the following

STORY I

There is a lake called Padmakeli in Karpura dvipa, and in it there dwelt a Flamingo whose name was Hiranyagarbha, who had been made king by the birds of the lake in solemn assembly, for

2 If there were not a king able to lead the people, they would be tossed about like a ship at sea without a rudder.

3 The king guards the people: the people enrich the king. Protection is more than riches. Where there is no protector that which exists does not exist.

The Flamingo was sitting one day on a bed of lotuses, with his attendants round him, when a Crane, called Dîrghamukha, who had arrived from a long journey, came up, and having saluted his sovereign, sat down. "Dîrghamukha," exclaimed the King, "you have come from a far country: tell us, what is the news?" "Sir," answered Dîrghamukha, "there is great news, and I have made haste to come and tell your Majesty. There is a mountain in Jambudvîpa called Vindhya: a Peacock, whose name is Chitravarṇa, lives there, and he is king of the birds. I was walking about one day in the middle of a wood, when I met some of his attendants. They came up to me and asked me my name and country. I replied that I came from Karpûradvîpa, and that I was one of King Hiraṇyagarbha's attendants, and added that I was travelling in a foreign country out of curiosity. When the birds heard this they said: 'Well, of the two, which country and king is the best?' 'What a question!' said I. 'There is an enormous difference between this country and our own: first of all, Karpûradvîpa is paradise: and its king is equal to the lord of Paradise: indeed, it passes description. I wonder how you can stay in such a

wretched place as this, you had much better come and live in the country I come from' When the birds heard this they grew very angry, as it is said

4 As a draught of milk given to serpents only increases their venom, so advice given to fools only aggravates their folly

5 A man of sense may profit by advice, but never a fool the birds which gave good advice to some ignorant monkeys were, as a consequence, driven out of their homes

"How did that come about?" said Chitravarna Dirghamukha related the following

STORY II

On the banks of the Narmadâ there is a large Salmali tree, growing in a valley, in which some birds had built their nests and lived there even during the rains. Now the rainy season had set in, the sky was as black as pitch, and presently there was a heavy storm The birds looked out of their nests and saw the monkeys shivering in the cold and wet, at the foot of the tree. They called out to them and said

6 "We have built our nests with straw which we have got together, and we only have bills You have hands and feet, and yet you sit there homeless and in despair How is this?"

The monkeys, hearing these remarks, grew very angry They said, "Just listen! Here are these birds warm and comfortable in their nests, laughing at us Just wait till the rain stops, and then see what will happen." And so it was, that when the

2 If there were not a king able to lead the people, they would be tossed about like a ship at sea without a rudder.

3 The king guards the people: the people enrich the king Protection is more than riches. Where there is no protector that which exists does not exist.

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storm cleared, the monkeys climbed the tree, tore down the nests and broke all the eggs. Therefore I say: A man with sense may profit by good advice, but never a fool.

"Well," said the Flamingo, "what did the birds do then?"

The birds, replied Dirghamukha, grew furious and said "Pray who made the Flamingo king?" "Pray who made the Peacock king?" I retorted. When the birds heard this they were ready to kill me, so I put the boldest face on the matter that I could.

7 Patience is an ornament to a man, modesty to a woman but there are times when these virtues are becoming to neither

The King laughed and said

8 "He who comparing his own strength and weakness with that of his enemies does not recognize the difference between them, will be overthrown.

9 The stupid ass who wandered about the fields in a lion's skin, eating the corn, was at last found out by his voice and killed"

The Crane said "How was that?"

The Flamingo said

STORY III

In Hastinâpura there was a washerman named Vilâsa, whose ass by a course of hard work and low feeding had been brought to the verge of extinction. So the washerman dressed him up in a tiger's skin and turned him out to graze in a field of corn. The owner of the field came up,

The King said: "Very well! the Parrot shall go?" and turning to the Parrot he said: "Go along with the Crane and bear our message to Hiranyagarbha" "As your Majesty commands," answered the Parrot, "but this Crane is an evil disposed person, I will not travel in company with villains like him, for it has been said:

20 A villain will carry corruption with him, he will even infect the virtuous The ten-headed Râvana was able to carry off Sita even the ocean may be held in bondage

21 I will not stay, nor will I go with a villain. A Gander was standing with a Crow—a Quail was travelling along with a Crow; both alike came to destruction

"How was that?" said the King

The Parrot answered

STORY V

On side of the road leading to Ujjayinî stands a large pippal tree, and in it a Gander and a Crow had made their dwelling together One hot season a certain Traveller, tired out with the heat, laid down under the tree, and putting his bow and arrows by his side, went to sleep. Presently as the day went on, the shade of the tree ceased to fall on the Traveller, and his face became exposed to the rays of the sun. The Gander observed this, and being a bird of kindly, charitable disposition, stretched out his wings and shaded the Traveller's face from the glare. The Traveller was lying on his back fast asleep, with his mouth wide open,

when the ill natured Crow, who could [illegible] to see another enjoying himself, took [illegible] and let his droppings fall into the sleeper's [illegible] The Crow then flew away and the [illegible] suddenly waking up, saw the Gander [illegible] the tree above him So he [illegible] and arrows and instantly shot the [illegible] Therefore I say I will not [illegible] a villain

22 Avoid the companionship of the [illegible]
after the virtuous do [illegible]
recollecting that all things [illegible]

"Sir," continued the *Parrot* [illegible] of the Gander who lived with a Crow [illegible] will relate to you the story of the [illegible] travelled with a Crow?

[illegible]

A certain Crow lived [illegible] and below him on the [illegible] day the birds all went [illegible] shore in honour of [illegible] in company with his friend the [illegible] road they saw a [illegible] his head a pot of [illegible] continually pecking at the [illegible] The herdsman at [illegible] and looking up saw the Crow [illegible] Crow [illegible] flew away [illegible] Quail, being heavy and [illegible] and killed. Therefore I [illegible] nor will I go with a [illegible]

was hidden under the bed, and in consequence relaxed her hospitable attentions to her guest He complained, "Why, how is this? You are quite chilly and stand off to day, what is the matter?" She replied with a melancholy air "Well I may be! he who is everything to me is gone away, and I don't know when I shall see him again Perhaps he may be homeless and starving without him the world is a desert." "You don't mean to say," retorted her lover, "that you care so much for your disagreeable, quarrelsome husband?" "You are an unfeeling wretch," answered the wife, "what are you saying? Just listen to this

5 The wife who, meeting with rough words or angry looks from her husband, always looks at him with a smiling countenance—she is truly a virtuous woman

6 That woman is the inheritor of everlasting happiness who loves her husband, whether he be polite or rude, a saint or a sinner

7 A husband is a woman's chief glory, she needs no other deprived of him, though covered with ornaments she has no beauty

You must recollect," she continued, "that after all you are only a lover, you are only to be made use of, like flowers, or betel nuts, or sandalwood, to gratify a fancy but he, my lord, can sell me to the gods if he will, or give me to the Brâhmans I cannot say more! While he lives I will live too I will not survive him—this I am determined, for

8 The wife who clings to her dead husband on

the funeral pile, and resigns her own life, shall enter the mansion of the gods, and take her husband with her, though he may have committed sins without number.

29 To whom her father, or her brother by her father's command, has given her, him while living she must obey, when dead she must follow."

The wheelwright, who was under the bed, heard all this, and he thought to himself, "Well! I am in luck, it is not every one who has got such an affectionate and dutiful wife as I have." And raising up the bed, with his wife and her lover sitting upon it, on his head, the great fool danced for joy. Therefore I say It is easy enough to conciliate a blockhead, though the offence be committed under his own eyes

When the Parrot had finished his story, the King bade me farewell. I immediately started on my return, and the Parrot is just behind me. So you must consider what is best to be done."

The Chakravâka, the Prime Minister, said with a sneer: "Sir! This Crane has performed your Majesty's business to the best of his ability: but he has acted like a fool, for

30 Wise men say that it is better to make any compromise rather than to fight, but to fight without cause is the mark of a fool."

"It is of no use," replied the King, "to quarrel over what is past: the present emergencies must be provided for." "Certainly, your Majesty,"

saries, and they should wear the badge of ascetics, who are supposed to be acquiring sacred knowledge at pilgrimages, shrines, and temples.

Besides this, a secret emissary ought to be able to travel either by water or land, so I should advise the appointment of the Crane to the office, associating with him another of his own kind, and that his follower should remain outside the palace of the king to whom they are sent. This must all be managed with the utmost secrecy; for:

35 Counsel in which six ears have a share, leaks out, and becomes public property: therefore the king should not take more than one person into his confidence.

36 Misfortunes which happen to a king through the revealing of counsel cannot be repaired: such is the opinion of those skilled in policy."

The King after reflecting for a moment said: "I think I have found an envoy in whom we can trust." "If that is so," answered the Chakravâka, "victory is certain."

Just at that moment they were interrupted by a chamberlain, who appeared, and said with a profound bow, "Your Majesty, a Parrot has arrived as an ambassador from Jambudvipa, and he desires an audience of your Majesty." The King and the Chakravâka looked at one another for an instant, and then the Chakravâka said: "Let him be conducted to the apartment which has been prepared for him, and the presentation to your Majesty can be made in due form later." "As

when he is coming near, that is the character of a brave man. When misfortune approaches the man of courage acquires fortitude.

44 Haste is certainly the impediment in all cases to success. Does not water, however cold it may be, penetrate the earth by degrees?

Especially, your Majesty, it should be recollected that Chitravarṇa, the king of the peacocks, is very strong.

45 There is no law bidding us fight with one stronger than ourselves. A conflict with an elephant is not like an encounter with a man.

46 The man who would attack his enemy without waiting for the opportunity is a fool. A contest with the powerful is like trying to fly with an insect's wing.

47 Remaining in his tortoise-like shelter, a man of prudence should wait the attack, and then, when the time has come, he should rush out like an infuriated serpent.

Hear what I say, your Majesty:

48 Whether the foe be weak or powerful, the man of expedient will be equally ready: the river current can uproot the mighty tree just as easily as the grass.

Then let the Parrot be kept here, and entertained, until the fort has been got ready; for:

49 One bowman behind a rampart can stand against a hundred—a hundred against ten thousand, therefore I advise a fort.

50 A country without a fortress is liable to attack from an enemy. A king without a fortress is

"My worthy commander-i
King. "get together all th
possibly want without delay."
a chamberlain entered, who s
your Majesty, the King of the
is Meghavarṇa, has just arriv
and desires an audience with y

The King answered: "Th
wisdom, and has seen much:
to be honourably received."
the Chakravâka; "still he is a
side of our enemies. How c
with honour; for it has been s

56 The fool who, deserting his
to the enemy, courts his
the blue jackal."

"Pray," said the King, "ho
Chakravâka related the followi

STORY VIII

A jackal was once wanderin
of a town and fell into an in
unable to get out, and so whe
indigo came in the morning, h
to be dead. The man pulled
him away some little distanc
and left him. The jackal th
away into a wood. On looki
see what damage he had rece
he was dyed a rich blue, and he
"I ought to be able to make s

and weakness, and having found it out, will consume us, as a dry tree is burnt up by fire."

And so it came to pass as the jackal had said; therefore I say The fool who, deserting his own side, goes over to the enemy, courts his own destruction.

"What you say," rejoined the King, "is doubtless true, still this Crow has come from some distance, and I think we ought to hear what he has to say." "Please, your Majesty,' answered the Chakravâka, "as the spy has been dispatched to Jambudvipa, and the fortress is all ready, the Parrot might be interviewed and allowed to depart. But it must be recollected that

59 Chanakya slew Nanda by means of a subtle envoy

Therefore let the King be surrounded by his guards, *and let the ambassador be interviewed at* a respectful distance.'

An assembly was therefore summoned, and the Parrot was conducted into King Hiranyagarbha's presence

The Parrot entered with haughty mien, and delivered himself in the following manner: "Hiranyagarbha! The high and mighty King Chitravarna sends you these commands If you desire to preserve your life and your kingdom, come and pay homage to us without delay, otherwise you had better go away to the uttermost ends of the earth."

Hiranyagarbha on hearing this was filled with wrath, and exclaimed. "Is there no one among these our followers who can silence this mis-

The Parrot journeyed along, and in course of time reached his home in the Vindhya mountains. He immediately went to report the result of his embassy to King Chitravarṇa, who was delighted to see him, and asked him what sort of a country Karpûradvîpa was. The Parrot replied: "An expedition should be immediately fitted out. Karpûradvîpa is a most desirable country; in fact, it is a perfect paradise, and should be brought under your Majesty's dominion without delay." The King called together his Council, and after putting the matter before them said: "My lords, we should be glad of your advice, for an invasion of Karpûradvîpa must be carried out immediately." The Prime Minister of Sambudvîpa, a Vulture named Dûradarśin, got up and said: "Sir, all the circumstances under which we are going to enter upon this war should be carefully considered before we begin; for:

63 When friends, ministers, and allies are loyal and strong, and when those on the side of the enemy are quite the reverse—then is the time for war.

64 There are three results attainable by war—increase of territory, allies, and treasure; when those results are certain, then is the time for war."

"True," answered the King. "Meanwhile let the commander-in-chief review my forces, and let their number and efficiency be ascertained; and let the astrologers be summoned, so that they may appoint an auspicious time for starting on the

campaign." "Your Majesty's [illegible] shall be observed," answered the Prime Minister [illegible]

59 The fool who begins [illegible] without finding out the enemy's strength, shall assuredly fall by the edge of the sword.

"Do not be ever throwing cold water on my energy," said the King, "but tell me the best way of making a successful incursion into the enemy's country; for I am perfectly determined on war and on conquest too." "I will tell your Majesty," replied the Vulture, "the rules which should be followed, but if there is to be any satisfactory result, they must be very carefully attended to.

60 Advice given to a prince, even if founded on books which teach policy, is no use unless it be followed. The mere knowledge of the proper medicine will not cure a disease.

"The commands of a sovereign," continued the Vulture, "must be obeyed; therefore I will tell you what I have learned:

arms—enduring—made up chiefly of Kshâtriyas. A small army of valiant men is better than a large host of cowards, and the king should retain the affection of his soldiers. The king, after victory, should depopulate his enemy's country; for——"

"Well, after all," exclaimed the King, "breaking in upon his minister's harangue, "what is the need of so much talk? Surely:

67 Policy is success on one's own side, and defeat on the side of the enemy: admitting this, the policy taught by Váchaspati must be carried out in action."

The Minister replied with a smile: "True; but:

68 The nature of one person is unrestrained, of another is amenable to law: light and darkness are not governed by the same law."

Before long the astrologers announced that a propitious day had arrived for the expedition, and King Chitravarṇa started at the head of his army. At the same time a messenger was sent to Karpûradvîpa by Hiraṇyagarbha's spy, to tell him that the invading army had actually started and was encamped at the foot of the Malaya mountain. The messenger added that it would be wise to retire to the fortress, for the Vulture, who was Prime Minister, was a very bold and skilful leader. Besides this, he said that there was someone in the fortress in the Vulture's pay, and that he had found this out from some stray expressions dropped by a confidant of the Minister. "This must be the Crow!" exclaimed the Chakravâka. "Impossible," returned the King, "for in that case

00 pieces of gold a day." "And what weapons?" continued the King. "I have two arms," said the Râjaputra; "all I want is a sword." "It is not possible for me to hire you," answered the King. Viravara bowed and went out from the King's presence. One of the ministers said: "Sir, take him on trial for four days, and gave him the wages he asks. You will then see whether he is worth them or not." So the King called him back and gave him the wages he asked, at the same time presenting him with some betel; for:

71 Betel is pungent, bitter, spicy, sweet, caustic, astringent, a remover of wind, antiphlegmatic, a vermifuge, a sweetener of the breath, a remover of impurities, an ornament to the mouth, a kindler of the flame of love. These are the thirteen qualities in betel, signifying what a follower should be—qualities hardly to be found even in paradise.

The King observed with great care the way in which Viravara disposed of this money. Half h gave to the gods and the Brâhmans, a quarter t the poor and needy: and he spent the remainin quarter on food and amusements. After havin disposed of his wages in this way, he used watch day and night at the palace gate, sword hand, and when the King commanded him would return to his own house. It so happe that one dark night the King heard a soun weeping, and called out, "Who is on guard at gate?" "I, Viravara, please your Majesty. replied. The King ordered him to inquire int

ing worshipped the goddess, Viravara said: "Divine goddess, let the great King Sudraka be saved from destruction by virtue of this my offering," and cut off his son's head. Then the Rajaputra reflecting, "I have now repaid the King what I have received from him: life without my boy would be a grievous burden," slew himself. His wife, too, overcome with grief for the loss of her husband and son, followed his example.

When the King heard this he was filled with astonishment, and said

72 Insignificant creatures like myself live and die:
but one like him never has been, and never
will be, in the world again.

What profit is my life and kingdom to me without him?" The King seized upon his sword to smite himself, when the goddess appeared and held his hand, saying "Son, do nothing rashly! Thy kingdom shall stand firm." The King fell before her and said "Neither life, nor fortune, nor kingdom is anything to me. If there is any compassion for me let me die, and by my death restore to life again this Rajaputra with his wife and son: otherwise I will follow them." "Go in peace," replied the goddess. "I am well pleased with thy piety and tenderness to this servant of thine: he shall live again with his wife and son."

So the Rajaputra, restored to life, together with his wife and son, went back again with them h
The King returned, too, unobserved by them
laid down to sleep on the roof of his p
Soon after he called out again to Viravar

questioned him as to the sound of weeping. Viravara replied "I found a woman weeping outside the gate, who vanished on seeing me that is all I have to tell you." The King, astounded at the Rājaputra's answer, thought "How can so admirable a servant be rewarded sufficiently? for·

73 He who is free from meanness should speak kindly The hero should not be a boaster The generous man should be a shower of bounty to the deserving The confident man should be free from harshness. The great man has all these good qualities."

So, very early in the morning, the King called together his council, and having related all the events of the past night, gave to the Rājaputra the kingdom of Karnāta as a reward for his loyal service.

"A stranger, therefore," continued the King, "is by no means necessarily an enemy Strangers, as other persons, are good, bad, and indifferent."

The Chakravāka replied

74 "What kind of a minister is he who, at the king's order, commands that to be done which ought not to be done? Better that the king be angered than that his destruction should be brought about by a wrong order.

75 The king who is flattered by physician, priest, and minister, will very soon lose health, righteousness, and treasure.

76 What has been gained by one person through his virtue may be gained by me. But the barber was killed while seeking treasure at his

infatuation killed a beggar, was himself put to death."

"How came that about?" asked the King.

The minister Sarvajna said:

STORY X

In the city of Ayodhyâ there lived a Kshâtriya called Chûdâmani. He was exceedingly avaricious, and in his desire for money worshipped the god whose crescent is the half moon. At last, after worship and penances, he had a dream, in which Kuvera, the god of wealth, appeared to him, and told him that after having been shaved he was to stand behind the door of his house early in the morning, and that a beggar would come into the courtyard: that he was to kill the beggar with blows from his stick, and that the beggar would immediately turn into a pit of gold, from which he would be a rich man for the rest of his life. The Kshâtriya did exactly as he had been bidden, and his dream came true to the letter. Now the barber who had come to shave him was a witness of all that happened, and he thought: "Well ! this is an easy way to grow rich ; I may as well tr it myself." So he waited day after day, stick i hand, until one day a beggar came by, whom h killed with his stick, and the end of it was th he was arrested by the King's officers and beat until he died. Therefore I say: What has b gained by one person through his virtue may gained by me.

his scheme was therefore carried out, and a
d many men of the enemy's army were killed.
itravarṇa grew very despondent at the disasters
ich fell on his forces, and he said to his minister
ūradarśin: "What is the meaning of this?
re you giving up your supervision of the army,
r have I made any mistakes? For as it has been
aid:

80 Since we have not gained possession of the kingdom, there must be something amiss; For want of prudence destroys prosperity just as old age destroys beauty.

81 The clever man gains success: the man who eats wholesome food, health: the man who is healthy, ease: the diligent man, perfect knowledge: the man who is disciplined, righteousness, riches, and glory.

The Vulture answered: "Sir:

82 A king, though he have not knowledge himself, may gain glory from the advice of a wise man: as a tree growing near the river sucks up the water.

83 Great successes cannot be gained by the man who is simply brave, but who has no resources within himself: real success attends bravery and policy combined.

But your Majesty, looking only to the numbe
and extent of your forces, has paid no attention
my advice: you have been harsh and unbendi
to your soldiers, and as a consequence these d
asters have happened; for it is said:

84 Severity destroys happiness: winter, autum

the sun, darkness—[illegible] good [illegible] —the presence of a [illegible] good policy repairs disasters, bad policy [illegible] prosperity

"I reasoned with [illegible]" continued D[illegible] in this way I said 'Here is a [illegible] the King of the Peacocks. Surely he [illegible] all understanding, or how could he [illegible] the moonlight of sound policy [illegible] the firebrands of his own talk, for

85 What can learning do for the man [illegible] of sense? What is the use of a mirror to the blind man?' Therefore, [illegible] observed all that has happened, I kept silence"

Then King C[illegible] addressed D[illegible] with great [illegible] "[illegible] the fault is all my own. But now tell me how I can retreat to the Vindhya [illegible] with the forces that I have left" The Vulture [illegible] for a few minutes lost in thought and then [illegible], "I must try and find some [illegible] for

86 Anger should never be shown before the gods before a spiritual teacher, before cattle, kings, Brāhmans, children, the old or the sick"

So he turned to the King with a smile and said "Be not cast down, a way shall be found for your Majesty, for

87 The skill of ministers is shown in [illegible] mistakes—of physicians in curing severe diseases, anyone can be wise when there are no difficulties

88 People of small intelligence are [illegible]

111 Brave and loyal servants, who in gratitude sacrifice their lives for their lords, enter paradise.

112 A warrior who, beset by enemies, dies fighting bravely, gains eternal happiness.

"So ends war," concluded Vishṇuśarman.

"And we are grateful to you for making us sharers in your wisdom," said the Princes.

"Then receive this, too," said Vishṇuśarman:

113 "May your Highnesses succeed to your father's throne, and may you never be harassed by war: but may your enemies, overthrown by the winds of prudent counsel, fly for refuge to the mountain caves."

END OF VIGRAHA

IV

SANDHI

PEACE *

[illegible]

[illegible]

[illegible] Princes were [illegible] Vishnu[illegible] [illegible] and they [illegible]

"[illegible] we have heard all [illegible] tell us something about [illegible]

"[illegible] then [illegible] tell you about [illegible]

1 After the great [illegible] between the [illegible] when the [illegible] of both [illegible] almost annihilated, a treaty [illegible] the Vulture and the [illegible]

"And what were the terms [illegible] asked the Princes

Vishnusharman continued [illegible]

[illegible]

After a truce had been [illegible] the [illegible] said to the [illegible] Minister you know what [illegible] one of the [illegible] with him?" [illegible] Majesty's disinterested [illegible] Crow, is no longer to be [illegible] left with all his following [illegible]

SANDHI

PEACE

The Princes were again seated round Vishnuśarman at the time of instruction and they said

"Sir! we have heard all about war, now tell us something about peace"

"Hear, then," he answered, "what I have to tell you about peace

1 After the great battle between the two sovereigns, when the armies of both were almost annihilated, a treaty was drawn up between the Vulture and the Chakravâka."

"And what were the terms of it?" asked the Princes

Vishnuśarman continued

STORY 1

After a truce had been proclaimed, the Flamingo said to the Chakravâka, his Prime Minister "Do you know who threw the fire into the fort? Was it one of the enemy, or one of our own men in league with him?" The Chakravâka replied "Sir, your Majesty's disinterested friend,' Meghavarna the Crow, is no longer to be seen He has apparently left with all his following I should be inclined to

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guess that he had something to do with it." "It is all part of my bad luck," said the King sadly, after a little reflection; "as it has been said:

2 This is the fault of fate: my ministers are not to blame. What has been carefully planned is often destroyed through evil destiny."

"It may be so," replied the Minister, "but you should also recollect that it has also been said:

3 An ignorant man falls into difficulties, and then, not perceiving that it is his own fault, rails at fate. Again:

4 He who takes no heed to the advice of friends who wish him well will perish like the foolish turtle that fell from the stick."

"How did that happen?" said the King.

The Chakravâka said:

STORY II

There is a pond in Magadhadeśa called Phullotpala, and in it lived two geese whose names were Sankata and Vikata. They had a friend called Kambugrîva, a turtle, who lived close by. One day some fishermen came to the pond and said: "We will stay the night here, and as soon as it is morning we will catch the fish and the turtles and whatever else there is in this pond." The Turtle heard what the fishermen had said, so he went and told hi[illegible]d the Geese, and asked them what he [illegible] do. They replied: "Time enoug[illegible] en this disaster has h[illegible] wered

the Turtle; "I don't agree with you, prevention better than cure There is the old proverb
5 Anâgatavedhâtâ and Pratyutpannamati wer lucky enough to escape, but Yadbhavishya was caught and killed"
"And how was that?" said the Geese
The Turtle answered

STORY III

Some fishermen once came to this pond, and held exactly the same kind of conversation as that which I have just listened to There were three fish in the pond who heard them One of them, whose name was Anâgatavedhâtâ, said "Well, I am off!" and without another word he left the pond Pratyutpannamati said "I have not quite made up my mind whether to go or stay I shall wait here and see how things turn out before I decide. If anything does happen, I can then settle what is best to be done, for it has been said
6 A really wise man can repair a disaster which has happened, as the merchant's wife did, who disowned her lover before her husband's eyes"
"And pray how was that?" inquired Yadbhavishyat.
Pratyutpannamati said

STORY IV

A merchant called Samudradatta lived in Vikapura. His wife Ratnaprabhâ was always

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the Turtle, "I don't agree with you, prevention is better than cure There is the old proverb

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7 No one comes amiss to women: they are always wandering about, like cows in a forest, looking for fresh pasturage.

One day Samudradatta caught his wife kissing one of the men servants. Ratnaprabhâ, who was full of expedient, hastily turned to her husband and said: "My lord, the impudence of this servant of yours is unbounded: he actually eats the camphor, which has been provided for your use. His breath smells quite strong of it." For as the saying is:

8 Women eat twice as much as men: they are four times as cunning: six times as vicious: eight times as much given to falling in love.

When the servant heard this he pretended to be insulted, and exclaimed: "This is a pretty house to live in, when the mistress is always smelling the servants' breath!" He went off in a rage. However, he was persuaded to return by his master, who apologized for his wife's conduct, and promised that it should not occur again. Therefore I say: A really wise man can repair a disaster which has happened.

"Well!" said Yadbhavishyat:

9 "What will be—will be. What will not be—will not be.

This maxim is quite good enough for me."

In the morning the fishermen returned as they had determined, and they caught Pratyutpan-

namati He laid quite still, and the fishermen, thinking he was dead, took him out of the net and threw him on the bank. He immediately bounded into the pond and vanished but Yadbhavishyat was taken and killed

"Therefore," continued the Turtle "I must take immediate steps to see how I can get to another pond." "Of course if you could do that" replied the Geese, "you would be safe enough but that is just the difficulty How are you going to cross the land?" "You might carry me through the air," answered the Turtle. "That doesn't seem practicable," replied the Geese "Perfectly" said the Turtle, "all you have to do is to carry a stick between you in your beaks, and I will hang on to the middle of the stick. You could easily carry me like that" "Well," replied the Geese "perhaps we could. Anyhow, we are quite willing to try, but recollect this

10 A wise man in every scheme always allows for possible failure. A foolish crane had her young ones eaten before her eyes by the weasels."

"How was that?" said the Turtle.

The Geese said

STORY 5

In the north there is a mountain called Gridhra-kūta, and under it, on the banks of the Revā, some cranes lived in a fig tree. At the foot of the same tree was the hole of a serpent, and the serpent used to devour the young cranes. An old bird, who

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namati. He lay quite still and the fishermen, thinking he was dead took him out of the net and threw him on the bank. He immediately bounded into the pond and vanished, but Yadbha-vishyat was taken and killed.

heard the cranes lamenting this disaster, said: "I will tell you what to do. Get some fish, and lay them in a line from the serpent's hole to the hole of the weasel. The weasel will eat the fish; he will in consequence be led to the hole where the serpent lives. Between these two there is a deadly enmity, and the end of it will be that the serpent will be killed by the weasel."

The old crane did as she was advised, and the anticipated result followed. But the weasel, after having killed the serpent, heard the young cranes chirping in the tree, so he ate them up too. Therefore I say: A wise man in every scheme always looks for possible failure.

When the Geese had finished their story they continued: "While we are carrying you along hanging by your mouth to the stick, people are sure to make some remarks. If you open your mouth to answer them, you will fall from the stick, and there will be an end of you. Therefore we think you had better stop here." "You must think me a fool," exclaimed the Turtle, with some wrath; "I will not utter a word." "Very good," replied the Geese. "So be it, then!" and they proceeded to execute the plan. They had not got far on their journey when some herdsmen saw the Turtle being borne along in the air by the Geese. The herdsmen rushed in pursuit calling out: "Hullo! here is a funny thing! A turtle being carried along by two geese." Said one of the herdsmen: "He is sure to tumble down before

long When he does, we will take him home and cook him" "No," said the second, "we will cook him and eat him here" The third man agreed with neither, but said "Let us cook him and eat him near the pond"

The Turtle, hearing himself disposed of in this offhand way, could not restrain his wrath any longer, but shouted out "You villains! you shall eat ashes!" No sooner had he opened his mouth than he fell from the stick, and the herdsmen killed him and ate him Therefore I say He who takes no heed to the advice of friends who wish him well, will perish like the foolish turtle

•

The Chakravāka had hardly finished these stories when the Crane, who had been sent out to get intelligence, came back and said "Your Majesty may remember that I advised all strangers to be dismissed from the fortress at the very beginning of the siege You did not take my advice. The consequence was that *Meghavarna* the *Crow*, who was in the pay of the Vulture *Dūradarśin*, contrived the burning of the fortress"

The King sighed and said

11 "*He who confides in enemies through respect for them, or because they have rendered him assistance, is like a man who has gone to sleep on the top of a tree and fallen through the branches*"

"That this is true is *quite certain*" *continued* the Crane, "*for after the burning of the fortress* Chitravarna showed the *greatest favour to me*.

havarṇa, and ordered him to be crowned and anointed King of Karpûradvîpa; for:

12 It is not right that the labour of a servant should be passed by without recompense. Such a one should be rewarded with liberality, and by kindly feeling both in word and in look."

"Your Majesty hears," said the Chakravâka, "what the spy has said." "Well," said the King, "and what next?" The spy continued: "The Vulture said: 'This is not at all prudent, your Majesty. Meghavarṇa may have some mark of royal favour shown him, but not this that you propose; for:

13 If he be once invested with this high position, how will it be possible to deprive him of it? Besides, showing kindness to persons of low character is like writing on the sand.

An ignoble man should never be allowed to attain to an exalted place. It has been said:

14 When a low-minded person has gained a post of honour, he desires to get rid of the master who has raised him: as the mouse who attained the state of a tiger wished to kill the saint.'

'How was that?' said Chitravarṇa.

The Vulture related the following story:

STORY VI

Once upon a time a great Saint lived in the forest of Gautama. One day he rescued a mouse from the clutches of a crow, who was going to kill

and eat it, and taking it to his hermitage brought it up on rice Soon after he saw the mouse pursued by a cat so the Saint, by the power which he had gained in penances, turned the mouse into a fine strong cat Some time passed, and the cat was worried by a dog The Saint carried out a second metamorphosis and changed the cat into a dog A tiger next appeared on the scene, and to save the dog from being eaten by the tiger he turned it into a tiger The Saint, however, treated the tiger exactly as though he were still a mouse, and the people who saw him said "Look! there is the tiger He was once a mouse, but the Saint, by the exercise of his power, has changed him into a tiger"

This made the tiger feel very uncomfortable, and he kept thinking to himself "As long as this Saint lives, the story of my disgraceful origin will never be forgotten" So at last he made up his mind to take the first opportunity of killing the Saint The latter, however, by his spiritual power, was able to penetrate the tiger's design, and anticipated its execution by turning to him and saying "Go back to your former shape and be a mouse" No sooner had the Saint uttered the words than the tiger found himself reduced to the insignificant condition from which he had sprung, and was condemned to pass the rest of his days as a mouse

Wherefore I say When a low minded person has gained a post of honour, he desires to get rid of the master who has raised him

"Besides, your Majesty must recollect," con

tinued the Minister, "that it is not always so easy to turn a man out after you have placed him in a position of influence.

15 A stupid crane, after devouring great quantities
of fish, great and small, was seized and killed
by a crab as a punishment for his greediness."

"How did that happen?" said the King.

The Minister said:

STORY VII

There is a pond in the Malva country called Padmagarbha. In this pond lived an aged Crane who had grown very decrepid, and presented a deplorable appearance as he stood moping in the water without attempting to find any food. A Crab observed him, and keeping at a respectful distance, asked him why he stood in that dejected state. "My worthy friend," replied the Crane, "I live on fish: but I hear that all the fish in this pond are going to be caught and killed. It is quite clear, therefore, that my days are numbered, and so I shall not take any more trouble to get food." The fish in the pond heard this conversation; they therefore debated among themselves what they had better do, and since, on this occasion at least, there was nothing to fear from their natural enemy the Crane, they thought it might be well to ask his advice; for as it is said:

16 An alliance should be formed with an enemy
who will help, rather than with a friend who
will hinder, for help and hindrance is the
respective characteristic of both.

So the fish went in a body to the Crane and said "Sir, we have heard of our impending destruction we have come to ask your advice How shall we escape?" "Easily enough,' answered the Crane. "Go to another pond. I will take you there one by one" The fish, terrified at what looked like certain death to them gladly consented to accept the Crane s services, so he took them out of the pond one at a time and ate them, always coming back and saying to the remaining fish "Your friend reached the other pond in safety" At last a Crab came up and said "My worthy Crane, I wish you would take me to this pond." The Crane assented very willingly, for he thought that the crab would make him an excellent meal, so he picked him up and carried him to the same place as that to which he had taken the fish When they arrived there, the first thing that attracted his notice was the number of fish bones with which the ground was covered. He immediately perceived that he had been trapped, and he said to himself "Well, I have been nicely caught I must use all my wits to get out of this, for

17 Danger is only to be feared as long as it is at a distance As soon as it comes near, it must be met bravely

18 When a brave man is attacked and sees no way out of the danger, he shows a bold front to the enemy and perishes in the conflict."

So the Crab, with these reflections, seized the Crane by the throat and held on until he was strangled.

"Therefore it is clear that a man of low character once taken up, is not easily shaken off." "You are indeed a minister of consummate wisdom," said King Chitravarṇa to the Vulture; "but I think I have a plan that will answer. You know Karpûra-dvipa is a very rich country. Now Meghavarṇa might be made king, and at the same time might send us all its productions as attribute. In that way he would get the honour and we should get all the profit."

Dûradarśîn smiled and said: "Your Majesty:

19 He who congratulates himself on the success of a plan, the end of which lies in the future, will be disappointed like the Brâhman who broke the pots."

"How was that?" said the King.

Dûradarśîn related the following.

STORY VIII

In Devîkoṭṭa lived a Brâhman called Devaśarman. One fine day he bought a pot of flour, and as he was carrying it home he became overwhelmed with the heat, and laid down to rest in a potter's shed, which was full of earthen pots. As he lay resting in the shed, he thought to himself: "I shall sell this flour at a good profit, and with that I shall buy a quantity of pots, and make a good deal of money out of them. With this I shall lay in a stock of betel nuts, cloth, and various other goods, and so by dealing in these articles I shall amass a tidy fortune. I shall then marry

on, and if we have to fight the enemy with our diminished forces, it is extremely likely that we shall get the worst of it, and then a retreat will be impossible or at least very difficult. For the sake of our own ease and credit let us make peace and go. We have taken the fortress and gained a good deal of glory: let us be satisfied with that. Such is my opinion: for:

21 The minister who puts his duty before his sovereign and tells him the truth, whether it be pleasing or unpleasing, is a valuable servant.

22 Peace should be sought even with an equal: for victory in a fight is always doubtful. Nothing should be left to chance. So says Vrihaspati.

23 No one but an idiot would expose himself, his kingdom, his friends, his reputation, to the risk and uncertainty of a battle.

24 Sometimes in a fight both sides are destroyed. Did not Sunda and Upasunda, though equal in strength, both perish?"

"How was that?" said Chitravarna.

Duradarsin proceeded:

STORY IX

In bygone times there were two giants, whose names were Sunda and Upasunda. For a long time they worshipped the deity whose crest is the half-moon, and performed many a severe penance; for the desire had seized on them of gaining the sovereignty of the three worlds. At last the god,

pleased with their devotion, appeared to them and said "Choose what I shall give you" When they essayed to answer they were unable to control their words, and under the overpowering influence of Sarasvatî, though they meant one thing they said another, and returned answer "If our lord be pleased with us, then let him give us his own Pârvatî" Now Pârvatî was the wife of the moon crested deity, and though the god was full of wrath at the request, he did not like to go back from his promise, or refuse the giants what they had asked, so he gave them Pârvatî Immediately a contention arose between them whose she should
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"How was that?" said Chitravarṇa.

Dûradarśin proceeded:

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The Brâhman replied

5 A Brâhman is honoured for his wisdom:
A Kshâtriya for his valour
A Vaiśya for his riches
A 'Sûdra for his service to the twice born:
You are Kshâtriyas, therefore you must fight."

They both exclaimed "You have well said!" immediately acted on his advice; when, being exactly equal strength, they slew each other a mutual blow. Therefore I say: Peace ld be sought even with an equal.

on, and if we have to fight the enemy with our diminished forces, it is extremely likely that we shall get the worst of it, and then a retreat will be impossible, or at least, very difficult. For the sake of our own ease and credit let us make peace and go. We have taken the fortress and gained a good deal of glory: let us be satisfied with that. Such is my opinion; for:

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The Brāhman replied

25 A Brāhman is honoured for his wisdom
A Kshatriya for his valour
A Vaisya for his riches
A Sūdra for his service to the twice born

You are Kshatriyas, therefore you must fight." They both exclaimed "You have well said" and immediately acted on his advice, when, being exactly equal strength, they slew each other with a mutual blow. Therefore I say Peace should be sought even with an equal.

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A Vaiśya for his riches;
A 'Sûdra for his service to the twice born:
You are Kshâtriyas, therefore you must fight it."

They both exclaimed: "You have well said!" and immediately acted on his advice; when, being of exactly equal strength, they slew each other with a mutual blow. Therefore I say: Peace should be sought even with an equal.

26 A truthful man, and a just man: an ignoble man: a man who has many brothers: a strong man: a man who has been victorious in many fights. With these six peace should be made.

27 A truthful man, when he has made peace, does not change, because he holds his word inviolable. A man of noble mind, even if his life is in danger, will never condescend to an unworthy action.

28 Everyone will fight for a just man when he is attacked. The just man will be hardly overthrown, for he has gained the love of his people.

29 Peace should be made even with an ignoble man if ruin seems impending: and when by doing so time may be gained.

30 Just as a bamboo stem cannot be cut down when it is hedged about by impenetrable thorns, so the man who is hedged about by his brothers cannot be cut off.

31 It is no use to contend against a strong man. Clouds will not float against the wind.

32 The man who has been victorious in many battles is even as the son of Jamadagni: he is absolute master of everything.

33 The enemies of one who makes an alliance with him will speedily be subdued.

"Therefore," continued the Vulture, "since the Flamingo King is endued with many excellent qualities, we ought to make peace with him."

When the spy had finished, the Chakravâka said:

away: nor with the man who is the victim of fate, for he shall perish.

Make no peace with the man who looks on fate alone as the author of prosperity or adversity, for he will not bestir himself.

Make no peace with the man whose country is smitten by famine, for he must yield of himself: nor with the man whose army is in disorder, for his soldiers will not fight.

Make no peace with the man who has a host of enemies, for he will be destroyed like a pigeon surrounded by hawks.

Make no peace with the man who fights at the wrong time and place, for he will be destroyed even as a crow is killed by an owl on a dark starless night.

Make no peace, and form no alliance, with the dishonourable or the untruthful man: for though he may make a treaty, he will not keep it.

Yet farther than this: Knowledge—Skill—Counsel—Expedients. The sovereign and his ministers who would be victorious must be well versed in all these; for:

53 Fortune is a fickle jade—not to be won at the price of life—always on the side of him who has the most skill and knowledge; and it has been said:

54 He who shares his wealth equally with others—whose spies are adroit, whose counsel is hidden, and whose speech is always kindly—he may rule over the whole earth.

But even if peace were proposed by the Vultur continued the Chakravâka, 'great and influent minister as he is, I hardly think that Chitravarn elated by victory, would consent to it I shoul therefore propose to induce our ally the Sâras Mahâbala, the King of Sinhaladvipa, to stir up a rebellion in Karpûradvipa"

"Very good," answered Hiranyagarbha. A crane called Vichitra was therefore dispatched to the King of Sinhaladvipa with a letter Just at that moment the spy returned who had been sent to the court of Chitravarna to gather intelligence "If your Majesty will listen," he said, "I have further news for you, for I have heard what has passed in the council of King Chitravarna

In the course of the discussion as to whether a peace should be proposed to your Majesty or not, the Vulture said 'Sir, let us inquire of Megha varna, the Crow, as to Hiranyagarbha's character and disposition—whether he would be likely to sten to proposals for peace or not For Megha-arna was at Hiranyagarbha's court for a long hile.'

So Meghavarna was sent for, and he was asked at he thought of Hiranyagarbha, and what sort of inister was the Chakravâka. He answered , Hiranyagarbha is a king truthful and generous sposition,—the equal of Yudhishthira himself, a minister equal in skill and ability to Sarvajna Chakravâka does not exist.' 'How, then,' red the King, 'were you able to deceive yagarbha?'

Meghavarṇa smiled and said:

55 "What skill is required to deceive one who reposes confidence in you? It does not require a hero to kill a child which is asleep on its mother's lap.

The truth is, that the Minister saw through me at once, but the king fell a victim to his own kindly disposition. Therefore he was deceived; for:

56 He who judging by himself looks on a deceitful man as a speaker of the truth, will be taken in as the Brâhman was in the affair of the goat.'

'How was that?' inquired the King.

Meghavarṇa said:

STORY X

In Gauḍa there lived a Brâhman named Yajnaśarma. One day he went to a neighbouring village and bought a goat for sacrifice. As he was returning home, carrying the goat on his shoulders, three scoundrels met him. They saw the Brâhman carrying the goat in the distance, and made up their minds to get possession of it. So they exercised their ingenuity and posted themselves along the roadside, at some distance apart from each other. When the Brâhman came up to the first rogue the man accosted him and exclaimed: "Reverend sir! how is it that you are carrying an unclean beast like a dog on your shoulder?" The Brâhman replied: "My friend! you are quite mistaken. This is not a dog, but a goat which I have bought for a sacrifice." The Brâhman then

this eater of thorns?" The Tiger said: "But will this be possible? for our lord has given him a promise of protection." The Crow replied: "At such a time as this, when our master is absolutely perishing with hunger, he will even commit a crime.

58 A mother, tormented with hunger, will cast off even her own child: a serpent tormented with hunger will eat even her own eggs. What crime will not the hungry man perpetrate? The famine-stricken have no pity."

So they went in a body to the Lion. The Lion said: "What have you brought me to eat?" "Sir," answered the Crow, "we have done our best, but we can find nothing to eat." "Then," said the Lion, "what are we to live on? All our means are gone." The Crow replied: "It is your Highness's own self which has brought us into this state of destitution. You will not take what is actually in your own power." "What food have I possession of?" answered the Lion. "Chitrakarṇa," said the Crow in a whisper. The Lion bowed to the ground in token of reverence, and said: "Oh! but I have given him my word, and a promise of security. How then can I go against that? for:

59 The gift of land, of cattle, of money, even of food—there is no gift as great as that which is called the greatest of all—the gift of security.

60 He who protects a fugitive gains a blessing great as that obtained from the Aśvamedha sacrifice which fulfils every wish."

67 Each day the outward form wastes away imperceptibly, like an unbaked jar standing in water. Until the jar has disappeared, it is not known that it is vanishing.

68 As a victim approaches the altar, step by step, so death comes nearer day by day to every living being.

69 Youth, beauty, life, riches, power, friends, all pass away. A wise man fixes not his hopes on these.

70 As a plank of timber may meet another plank in the ocean and then part asunder again, even so is the meeting of men in this world.

71 As a traveller rests in the shade, and then rises again and passes on, even so is the life of men in the world.

72 Why should we lament over a body which returns to the five elements out of which it was formed, finding once more its own birthplace?

73 As many ties a man forms in this world, dear to the soul, so many thorns of sorrow he plants in his heart.

74 No man may gain an abiding place in this world for himself: how much less for another.

75 Where there is union there must also be separation; where there is birth there must also be death.

76 The end of union with beloved friends—delightful at the time—is as if a man had taken poison.

77 As the rivers flow onward and never turn back

Kauṇḍinya, waking as if from sleep at these words, started up and exclaimed: 'Enough of dwelling in this house which is hell to me: I will go to the forest.'

Kapila answered and said:

85 'Even in a forest the unrestrained are subject to evil. The house of him whose passions are held in check, and whose deeds are blameless, *is* the forest. Restraining the senses in a house is penance.

86 Though a man be in affliction, he should always abide in his own calling,—performing his duty,—evenminded under all conditions. Outward observances are not righteousness.

87 Those who eat only to live: those who marry only for the sake of offspring: those who speak only to declare the truth: such as these overcome the difficulties of life.

88 Thou thyself art a river: self-restraint is thy place of sacred pilgrimage: truth is thy water: morality is thy bank: pity is thy waves. Here perform thy rites of purification, O son of Pâṇḍu, for the outward washing of water alone shall not purify thy inner self.

89 To quit this world is a blessing—a world overwhelmed with the pains of birth, death, old age, and disease.

90 Pain has a real existence, ease has no rea existence: that is clear, for the word eas simply means the alleviation of pain.'

'Indeed, this is true,' said Kauṇḍinya."

Meghavarṇa concluded his story by saying: "However, your Majesty, if it please you, we have heard enough of old stories. Now as to King Hiraṇyagarbha—he is a worthy sovereign; let peace be made with him. That is my opinion." "What an idea!" returned King Chitravarṇa, "such a thing is quite out of the question! He has been absolutely defeated by me—so if he is content to exist as my vassal, well and good; otherwise the war must be continued." Just at that moment the Parrot returned from Jambudvîpa with the news that the King of Sinhaladvîpa claimed the sovereignity over Jambudvîpa, and had asserted his claim by invading the country. King Chitravarṇa was violently disturbed, and exclaimed over and over again: "What? what? Tell it me again." The Parrot repeated with more detail what he had already said. The Vulture thought to himself: "Well, after all, the minister Chakravâka has not done badly." The King burst into a fury: "Just let him wait a bit! I will go and destroy him root and branch." Dûradarśîn only smiled and said:

92 "A sound like thunder to no purpose is as unmeaning as an autumn cloud. A great man does not tell his enemies what he means to do, or what he does *not* mean to do.

93 A king should not contend with many enemies at once. Even a huge serpent is infallibly destroyed by a number of insects.

Please, your Majesty, it is impossible for us to retreat homewards without making peace. If we do the enemy will attack us in the rear.

it in pieces. Soon after the Brâhman returned. The first thing that he saw was the mongoose, who came to meet him with his mouth and paws covered with blood, and who rolled at his feet by way of greeting. The Brâhman, without further consideration, hastily concluding that the mongoose had eaten the child, killed it at once. Going a step further he found the child sleeping in the cradle, with the black snake dead beside him. Too late he recognized his mistake, and was overwhelmed with grief. Therefore I say: The foolish man who, without consideration, gives way to anger, will be sorry for it as the Brâhman was who killed the mongoose. Further:

96 Passion, wealth, covetousness, envy, pride, rashness: these six vices man should subdue; he should cast them off if he would attain happiness.

"Oh!" said the King: "so this is your opinion, is it?"

"It is," replied the Vulture: for:

97 Knowledge of precedent in matters of importance, deliberation, accurate knowledge, firmness, secrecy: these are the qualifications essential for a minister.

98 A man should not act hastily: want of consideration is the source of the greatest calamities. Good fortune, which naturally follows merit, is the companion of him who acts with discrimination.

If, then, my opinion is worth anything, let your Majesty make peace and go home again; for:

daring person is coming here again to do us a mischief.' "Your Majesty," answered Sarvajna with a smile, "not at all! You need have no anxiety. *Dûradarśin* is a most *noble-minded* person. This, unfortunately, is the normal condition of dull-witted people; at one time they have no mistrust even of an enemy, at another they are afraid of every one; for:

103 A cunning goose one night, looking for lotus shoots in a pond, was deceived by the reflexion of the stars; so even in the daytime he would not bite at the water lily, thinking it was a star. *In like manner*, a person who has been once deceived, is looking out for deception even in the truth.

104 The mind which has been wronged by the wicked has no confidence even in the good. A child who has been burnt by scalding milk will not eat curds until he has blown upon it.

Therefore," continued Sarvajna, "let a present be got ready for the Minister, consisting of jewels and such like things, according to your Majesty's position, as a mark of respect." The Minister's suggestion was carried out, and the Vulture Dûradarśin was received in great state by Sarvajna at the entrance of the fort. He was then introduced to King Hiranyagarbha, when a throne was set for him in the King's presence. When Dûradarśin had taken his seat, Sarvajna approached him with great respect and said: "Sir, this kingdom is yours: do with it as you will." King Hiranya-

like the mirage, let a man, for the sake of righteousness and of peace, ever associate with the good.

My advice, then, is that righteousness and truth be followed; for:

110 If a thousand aśvamedha sacrifices were weighed in the balance with truth, truth would far outweigh the sacrifices.

Let, therefore, the Peace which is called Golden be ratified between these two monarchs, preceded by the oath named Truth." "Let it be so," answered Sarvajna. Then Dûradarśin was honoured with gifts of raiment and gold, and went away rejoicing with the Chakravâka to the Peacock King. By the advice of the Vulture, a conference was held between Chitravarṇa and Sarvajna, and after the Minister had been loaded with honour and presents, the Golden Peace was concluded between them, and the Chakravâka returned to Hiraṇyagarbha.

Dûradarśin then addressed Chitravarṇa: "Sir, our object has been gained: let us return in peace to our home in the Vindhya Mountains."

"Now," said Vishṇuśarman to the Princes, "I have told your Highnesses all: what more would you know?" "Sir," answered the Princes, "you, through your goodness and learning, have taught us all the round of our kingly duties: we have learnt our lesson, and are satisfied." "That is well," replied Vishṇuśarman. "Now hear what I have to say in conclusion.

111 May happiness and peace ever be the lot of virtuous kings may the good ever be free from calamity may the glory of the righteous ever increase may skilful policy, like a loving woman, ever cling to the necks and kiss the lips of ministers and may joy, increasing day by day, be to all people"

END OF SANDHI

END OF HITOPADESA

111 May happiness and peace ever be the lot of virtuous kings; may the good ever be [illegible] from calamity; may the glory of the righteous ever increase; [illegible] like a loving woman, ever cling to the [illegible] and kiss the lips of [illegible] and [illegible] joy, increasing day by day [illegible]

END OF [illegible]

END OF [illegible]

NOTES

Abbreviations: p. = page; śl. = śloka or stanza; l. = line.

Mitralâbha: *mitra, a friend, and lâbha, gaining.*

p. 3, śl. 1. 'Siva, the deity invoked at the beginning of the *Hitopadesa*, is often represented as wearing the crescent moon (or the new moon) for his crest. 'Siva does not appear by name at a very early period in the Hindû mythology, but in the Vedas the same deity is very frequently invoked as Rudra. Rudra means the "Roarer" or "Howler": he is the god of the storms and the father of the Maruts, who are represented as storm deities, armed with lightning and thunderbolts. In after-times he was developed into the deity 'Siva, which means the kindly, beneficent, propitious. In the Vedas he is sometimes represented as the destroying influence, sometimes as the restorer.

The 'Siva of the Hindû, developed in the course of ages from the Rudra of the Vedas, is the third person of the Hindû triad. As Mahâkâla (the great black deity) he is the destroying influence. But destruction implies restoration, and therefore he is 'Siva the kindly, the auspicious, and under that aspect is Mahâdeva the great god, or Îsvara the supreme lord. As the restorer and reproducer he is worshipped under his symbol the lingam, along with the representation of his 'Saktî or female energy called Devî.

He also appears in a third character as the great

ascetic (Mahâyogî)—the ideal and personification of penance and meditation, by means of which he has gained unlimited spiritual influence The legends and powers ascribed to him are almost endless, and under one form or another he has gained widespread veneration and worship

p. 3, śl 2 The word Hitopadesa is a compound made up of "hita," a past participle meaning salutary, and "upadeśa," counsel By the rules of combination the "a" of the preceding word followed by the "u" of that joined on to it coalesces into "o", hence "hita" + "upadeśa" becomes hitopadeśa.

p 4, l 11 Pâtaliputra is the Palibothra of the Greek writers Arrian, in his *Indikê*, says that "the largest city among the Indians is called Palibothra, and that it is in the land of the Prasiai, where the river Erannoboa runs into the Ganges The Prasiai were a large and powerful tribe living on the Ganges, who in the time of Seleucus I [illegible]

p 4, l. 13 Sudarśana means "good looking"

p. 5, śl 15 This śloka is a little difficult to translate and a little difficult to explain The [illegible]

said to be possessed of a son—say, what is a barre woman like?"

The chalk must be put to the writing tablet to mark the excellencies of the person whose name is mentioned, at once, without any doubt or hesitation. The woman, therefore, who has a son about whose good qualities there is some doubt, and whose virtues are not apparent, may as well have none.

p. 6, śl. 28. Nîlakantha, the "blue-throated one," a name of 'Siva, so called because his neck became blue after drinking up the deadly poison which would otherwise have destroyed the world. The reference to him here is in the character of the naked ascetic, Digambara, one who "has the sky for his garment."

Hari, another name for Vishnu, is represented as asleep on the serpent 'Sesha, and moving over the waters which covered the world before the Creation. This idea rather suggests Genesis i. 2.

p. 7, śl. 30. The Sesamum plant, the Hindû name for which is "tila," bears an oily seed, and is much used in Indian cookery.

p. 8, l. 16. "The Sacred Scriptures." 'Sâstra, hich I have translated thus, means any religious r scientific treatise, or any religious book of vine authority; the expression 'Sâstra may even applied to the Veda.

 8, l. 18. "Political and social science," nîti-tra, i.e. the "sâstras" which treat of "nîti." Nîti, ong other things, such as moral conduct, policy, means "political economy, statesmanship."

8, l. 27. Vishnuśarman, i.e. whose refuge is nu. 'Sarman is the ordinary affix to the names âhmans.

8, l. 29. Vrihaspati is regarded as the deity resides over speech.

o, l. 15. The 'Sâlmali is the Seemul, or silk tree (*Bombax heptaphyllum*).

p. 10, l. 20 Laghupatanaka = ...

p. 11, l. 10 '

p. 12, l. 8 A
mortality on the ...

p. 13 śl. 10 This śloka is a quotation from the Mahābhārata. Pāndu was the brother of Dhrita-rāshtra. He had five sons, the five Pāndavas, who are the heroes of the great Hindu epic, the Mahābhārata.

p. 17, śl. 30. We are told that in India when the cow is milked the calf is tied to her with a rope, otherwise she will not allow the milk to flow.

p. 18, l. 21 Hiranyaka = the golden.

p. 18, l. 23 Gandaki, a river in Oude.

p. 21, l. 16. Yojana = about 9 English miles.

p. 22, l. 31 Magadhadésa, the country of South Behar.

p. 23, l. 8 Kshudrabuddhi = slow witted.

p. 23, l. 17 Subuddhi = wise.

p. 24, l. 2 Gridhrakuta = vulture peak.

p. 24, l. 11 Dirghakarna = long ears.

p. 25, l. 10. The ...

... increasing it again for the fortnight of the moon's increase.

p. 26, śl. 63 "A man of the lowest class", in orig. a Chāndāla, the name of a very low and degraded tribe.

p. 29, l. 12 Sunda ...
the great lord

p. 35, l. 11
between the ...
forest is the ... of the adventures of Rāma and Sitā.

p. 35, l. 12. Karpūragama = the (lake) yellowish white, as camphor.

p. 35, l. 14. Manthara = slow.

p. 38, l. 6. Gaur or Gauḍa is a province in the central part of Bengal.

p. 46, śl. 162. Keśava = having long and beautiful hair; a name of Vishṇu or Krishṇa.

p. 48, l. 5. Bhairava = the terrible.

p. 48, l. 6. Kalyánakaṭaka = the happy town.

p. 48, l. 7. The Vindhya forest consists of the mountains which stretch across India and divide the Madhya-deśa, or "middle land," namely Hindûstan, from the Deccan.

p. 48, l. 24. Dîrgharâva = long yell.

p. 52, l. 32. Chitrânga = dappled body.

p. 54, l. 13. Kalinga is a district on the western coast of India, extending from a little below Kaṭaka (Cuttack), in Bengal, to Madras.

p. 54, l. 17. Chandrabhâgâ = the Chenab, one of the five streams of the Panjâb.

p. 55. l. 11. Kanyakubjâ, or Kanyâkubja. The modern name of this city is Kanauj. In ancient times this city was situated on the Kâlînadî, a tributary of the Ganges, in the district now called Furuckabad. The name of the town signifies "the crooked damsel," and has reference to a legend relating how the hundred daughters of King Kuśanâbha were all made crooked by Vâyu for refusing to comply with his advances. The ruins of the ancient city are said to occupy an area of many miles.

p. 61, śl. 223. Mitram = a friend.

p. 65. Suhridbheda. Suhrid = having a kind heart, a friend; bheda, breaking.

p. 65, l. 14. Dakshinapatha, the southern portion of the peninsula of India, now called the Deccan.

p. 65, l. 16. Vardhamâna = the prospering, thriving.

p. 67, l. 12. Kashmîr, a district north of the Panjâb.

p. 67, l. 20. Durga = hard to pass.

p 68, l. 18. Pingalaka = tawny.

p 68, l. 27 The Jumna (anciently Yamunâ) is a river in the N W Provinces

p 70, śl 27 Chowries (châmara in the Sk.) The tail of a kind of ox which is used to keep the flies off, and is one of the symbols of royalty This śloka suggests the stories of Joseph, Haman, etc., in the Old Testament.

p 72, l 1 Vârânasî The sacred city of Benares

p. 78, śl 61. Vrihaspati. *v* note on Mitralâbha, p 8, l 29.

[illegible]

person, reviled him as a contemptible being, and challenged him to fight. Krishna thereupon immediately struck off 'Sisupâla's head with the sharp discus or quoit which he carried.

p. 87, l 1. Brahmapura and 'Sriparvata are probably imaginary places

p 87, l. 4 Ghantâkarna = one who has ears decorated with bells

p 88, l. 8. Stabdhakarna = one with stiff ears.

p 92, l 14 Svarnarekhâ = the streak of gold.

p. 92, l. 21. Kânchanapura = golden town.

p. 92, l 22 Vîravikrama = mighty in valour

p 92, l. 25 Kandarpaketu = the ensign of Kâma (the Hindû Cupid)

p. 93, l. 5 [illegible]

p 93, l 6 [illegible]

p. 93, l. 13 [illegible] Fortune, wife of Vishnu, mother of Kâma (the Hindû Cupid). According to one legend she

sprang like Aphroditê from the foam of the ocean, bearing a lotus in her hand. But there are various legends relating to her origin and existence.

p. 93, l. 26. Ratnamanjarî may mean "a row of jewels" or "jewelled bud."

p. 93, l. 26. Kandarpakelî = the spirit of Kandarpa or Kâma (*see* above, l. 13).

p. 93, l. 27. Vidyâdharas = "possessors of knowledge." The Vidyâdharas are a class of inferior deities inhabiting the regions between the earth and the sky. They are represented as having kings and chiefs of their own, but have much intercourse with men and intermarry with them. The hero and many of the characters of the "Nâgânanda," a Buddhist drama, are represented as Vidyâdharas. Cf. Gen. VI. 2, for the same idea.

p. 95, l. 17. Yama in the Hindû mythology is the equivalent of the Greek Minos. He is represented as judging the dead in the after-world, and rewarding them according to their deserts.

p. 95, l. 29. The Malaya mountains are the hills of Malabar, the southern part of the Western Ghâts.

p. 97, l. 5. Dvârâvatî = "the city of many gates." Krishna's capital in Gujarat, also called Abdhi nagarî "the city of ocean." The town is now called Dwarka; it was supposed to have been submerged by the ocean.

p. 99, l. 9. In Story IX, which follows, the Rabbit is represented in the character with which he is invested in the famous "Songs and Sayings of Uncle Remus."

p. 106, l. 25. Garuḍa, a mythical bird of enormous size, on which Vishnu rides. He is the king of birds, and is represented as having the head, wings, and claws of an eagle, and the body and limbs of a man. Garuḍa has a very important part in the drama referred to above (note on p. 93, l. 27), where he devours a Nâga, or serpent, daily, and is bought

off by Jimûtavâhana, the king of the Nâgas, who by the sacrifice of himself to Garuda, converts the bird king and saves his people.

p 106, l 28 Nârâyana, a patronymical form from "Nara," the original man, the spirit which pervades the universe Nârâyana, therefore, is the "Son of the original pervading spirit" Other theories explanatory of the name are to be found in the elaborate Hindû mythology, but perhaps it may be sufficient to say that in later times the appellation was generally given to Vishnu

p 117 Vigraha = stretching things apart from one another, hence division, quarrels, war

p 117, l 15 [illegible]

p 117, l 15 [illegible]

p 117, l 17 [illegible]

of) gold.

p. 118, l 10. Dirghamukha = long bill

p 118, l. 17 Jambudvipa, one of the seven divisions which make up the world according to the Hindû fable.

p. 118, l. 18 Chitravarna = of many (or variegated) colours

p. 119, l. 13. The Narmadâ (now commonly called the Nerbudda) rises in the Vindhya hills and flows into the Gulf of Cambay This river was looked on with special veneration as being sacred, and was personified.

[illegible]

about fifty miles north east of the modern Delhi, on the banks of an old channel of the Ganges, and was said to have been founded by a king bearing the name of Hast[illegible]

Rabbits in this story compare Story IX, Suhrid-bheda (p. 99, l. 9).

p. 124, l. 21. Chakravâka. This bird is the "ruddy goose," or Brâhmany duck.

p. 124, l. 22. Sarvajna=all knowing.

p. 125, l. 32. For the black poison staining 'Siva's neck see note on p. 6, śl. 28.

p. 126, l. 20. Ujjayinî=the modern Ujjein, a city of Central India. It was known to the Greeks as Ozênê. It was the capital of Vikramâditya, who was supposed to have reigned about 57 B.C. Ujjayinî was one of the seven sacred cities.

p. 127, l. 22. For Garuḍa see note on p. 106, l. 25.

p. 128, l. 19. Mandamati=slow-witted, stupid.

p. 128, l. 20. 'Srînagara=the city of Fortune. There are two towns bearing this name.

p. 135, l. 18. Sârasa=the Indian crane.

p. 136, l. 6. Meghavarṇa=cloud colour, i.e. black as a cloud.

p. 138, śl. 59. Chanakya was a celebrated Brâhman, who took a leading part in the destruction of a dynasty called the Nandas. He was a great master of diplomacy and artifice, and is said to be the author of a work on policy.

p. 140, l. 16. Dûradarśîn=the far-seeing.

p. 142, l. 1. Kshâtriya, the second of the four castes or varṇas, whose duty it is to rule and fight. The four castes are as follows:—

1. Brâhman, sacerdotal and learned.
2. Kshâtriya, regal and warrior.
3. Vaiśya, agricultural and trading.
4. 'Sûdra, the servile caste, whose duty it is to serve the first three.

The first three castes were called dvi-ja, "twice-born," because they were invested with the sacred thread whereby they were "regenerated" or born again. It is said that at the present time there

in the Hindu mythology the preceptor of the gods There was also a grammarian and writer of this name

p 142, l 23 For the Malaya mountain see note on p 95, l 29

p 143, l 14 Sûdraka was a king of a country and people in South India called Andhra. The dynasty to which he belonged flourished about the beginning of the Christian Era

p 143, l 20. Karpûramanjari = camphor stalk.

p 143, l 23 Râjaputra, the son of a king, a member of the Kshâtriya caste The Râjputs claim to be descended from the Kshâtriyas

p. 145, l 12 "I am the Fortune of King Sûdraka." The word for Fortune is "Lakshmî,"

known
the wife
various

attributes. She is generally worshipped and propitiated as a fierce and savage deity, delighting in bloodshed and in all kinds of disgusting and indecent orgies

p. 145, l 23 Lakshmî (*see* above, p. 145, l. 12)

p 147, l. 16. Karnâta, a district in the central district of the peninsula of India. From this word comes the name "Carnatic."

p. 148, l 5 Ayodhyâ was the capital of Ikshwâku, the reputed founder of the Sola dynasty Max Muller takes Ikshwâku not as the name of a king but of a people. The modern name of Ayodhyâ is Oude, but the exact site of the ancient town has not been ascertained.

p. 161 Sandhi = combination, union.

p. 162, l. 17. Magadhadeśa (*see* note on p. 22, l. 31).

p. 162, l. 17. Phullotpala = phulla + utpala, flowering lotus.

p. 162, l. 20. Kambugrîva = shell neck.

p. 163, l. 3. Anâgatavidhâtâ = one who arranges for events not yet come, provident.

p. 163, l. 3. Pratyutpannamati = having a minc ready in present emergencies.

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p. 165, l. 25. Gridmakûṭa = peak of the Vulture.

p. 165, l. 26. Revâ, a name for the River Narmadâ (*see* note on p. 119, l. 13).

p. 168, l. 27. Gautama is a name of patronymical form applied to a variety of deities and men. The forest of Gautama is probably an imaginary title.

p. 170, l. 8. Malva = thoughtless, foolish. Perhaps a name invented for an imaginary country, referring to the foolishness of the fish who confided in their natural enemy, the Crane.

p. 170, l. 9. Padmagarbha = lotus bearing.

p. 172, l. 18. Devîkoṭṭa = the castle of th goddess Devî or Durgâ.

p. 172, l. 18. Devaśarman = whose refuge is deity.

p. 174, l. 15. For Vrihaspatî *see* note on Mi lâbha, p. 8, l. 29.

p. 174, l. 20. Sunda and Upasunda were Daityas or demigods.

p. 174, l. 26. "The deity whose crest is the moon" (or new moon) (*see* note on p. 1, śl. 1)

p. 175, l. 8. Parvatî is another name for D Durgâ (*see* note on p. 145, l. 20).

p. 175, śl. 25. For the four castes see n

[illegible]

When Arjuna, with Krishna for his charioteer, was facing his cousins the Kauravas, in the great fight for the recovery of the kingdom out of which the Pāndavas had been cheated by a Kaurava prince, he became filled with compassion and hesitated to [illegible] shātriya [illegible] nothing [illegible] Happy are the warriors who undertake such a war spontaneously offered to them—an open door to heaven But if thou wilt not join in this lawful fight, thou abandonest thine own duty and glory, and contractest a crime . Therefore arise! make up thy mind to fight" (Bhagavadgītā, chap II)

p. 180, l 15 Gauḍa, also Gaura, the ancient name for Central Bengal and of the capital of the country of the same name. The remains of the town are still in existence

p 180, l. 15 Yajnaśarma = whose refuge is sacrifice.

p. 181, l 16. Madotkaṭa = mada utkaṭa, excited by passion

p 181, l 23. Chitrakarna = "strange-ear," or perhaps rough eared

p 184, l 26 Mandavisarpa = slow crawler

p. 185, l 14. Susīla = having an amiable disposition.

p. 187, l 11 Sagara, a king of Avodhyā (the modern Oude), the hero of many exploits He is said to have subdued a vast number of tribes, among them one called the "Yavanas," who are identified with the Greeks, or "Ionians." We come across the same people in the Old Testament under

P

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p. 174, l. 26. "The d[illegible] crest is th[illegible] moon" (or new moon[illegible] p. 1, śl.

p. 175, l. 8. Parva[illegible] me for Durgâ (*see* note on

p. 175, śl. 25. F[illegible]

p. 142, l. 1. The advice given by 'Siva in the form of a Brâhman to Sunda and Upasunda corresponds

was facing his cousins the Kauravas, in the great fight for the recovery of the kingdom out of which the Pandavas had been cheated by a Kaurava prince, he became filled with compassion and hesitated to make the attack. Krishna addresses him —

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P

the name of "Javan" (Gen. X. 2; I Chron
Isa. LXVI. 19; Ezek. XXVII. 13, 19). Pâni
grammarian speaks of the writings of the Yav
These Yavanas may be identified with the M
donian Greeks who settled on the N.W. fron
Sagara entirely subdued them, and "made th
shave their heads entirely." The interest of th
Yavanas is contained in the fact that they constitu
the connecting link between India and Europe, ar
are a valuable asset in the calculation of India
dates and the construction of Indian history.

p. 191, l. 6. Ujjayinî (*see* note on p. 126, l. 20.)

p. 191, l. 13. Pârvanaśrâddha, a sacrifice offered at the "parvan," a special period of the year, such as the equinox, or the conjunction of the sun and moon. The Pârvanaśrâddha consisted in solemn funeral offerings to the Manes of ancestors. In this sacrifice double oblations were offered to the father, grandfather, and great-grandfather on both sides, and the crumbs from these oblations to the remoter ancestors. Making this offering was part of the privileges of the Sacred Caste.

p. 195, l. 18. Dûradarśîn, the Vulture, who is represented as a learned, farseeing person, enumerates sixteen different kinds of alliances on which peace may be formed. To go through all the sixteen would be tedious and unedifying, and I have therefore considerably abbreviated the Vulture's advice. The
peace which Dûradarśîn calls the "Golden" he
xplains as the alliance made between good men,
ased upon friendship, called "Sangata" (union
rough friendship). The duration is for life; its
ject is identity of purpose; and it is not broken
her by prosperity or adversity. From its trans-
dent excellence it is like gold, and for this
is called by those skilled in diplomacy

don and Son, Limited, Plymouth.